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# The Brooding Presence and Pentecost

BY

JONATHAN ELSWORTH PERKINS

SECOND EDITION

January 1, 1925

GOSPEL PUBLISHING HOUSE

SPRINGFIELD, MISSOURI

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213.

## Introduction

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Being asked to write an introduction to this book, I know of no more fitting cause for doing so than the sense of the need of a wider and more comprehensive knowledge of the presence and power of the Holy Spirit as a mighty, moving, directing, overshadowing, and indwelling living Person. The place the Holy Spirit has held in carrying out the purposes of God in all ages is quite unique and very important, and yet He does His work in such a hidden way that the casual reader of the Scriptures might miss many of the important facts concerning His Divine activities. Especially is this true of the Old Testament ministry of "holy men of God" who "spake as they were moved by the Holy Ghost" (2 Peter 1:21). It is therefore the purpose of this little volume to convey to the reader in easy and pleasing style the great and profound importance attached to the ministry of the Divine Spirit in "the sure word of prophecy." The result of a comparison of the labors of such "holy men," who were under the control of the Holy Spirit, with the work of other men controlled by "another spirit," is so obvious as to need no comment from me here.

The author seems to have been overshadowed by the same Spirit of whom he is writing in an unusual way in portraying the lives of the patriarchs and leaders in Israel. His chapter on Moses must be pondered over to extract the value of the

lessons taught therein. The chapter on Balaam is not only excellent reading, but carries with it some timely instruction to those who may be prone too often to turn against a righteous cause and righteous people by the shallow and yet determined entreaties of the public clamor or by the guilt and tinsel of earth's perishing riches. His historical resume of early church conditions is splendid. The most useful part of this book is found in the matter of dealing with the Baptism of the Holy Ghost. His arguments concerning the Bible evidence of other tongues as New Testament evidence of the Baptism of the Holy Ghost are simply unanswerable. I foresee for this book a wide field of usefulness. Thus, we could go on with a brief of each chapter but being convinced that once you take up the book to read it, you will not cease until you have finished, we forbear.

I commend this work to you in the name of the Lord Jesus, with a prayer that its influence may be effective by the Holy Spirit in making your own life fruitful, the while guarding you against the power of the spirit of this age, which would plunge you into an attempt to accomplish something for God in your own strength, unaided, unkept, and uncovered by His ever-gracious and Brooding Presence.

D. H. McDowell, Assistant Chairman

General Council Assemblies of God.

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## CHAPTER I

### HOW I RECEIVED MY BAPTISM. OR MY PERSONAL TESTIMONY

Most folks can well afford to bury the bulk of their past in unmarked graves without going to the trouble of putting up a tombstone. To me it is perfectly nauseating to behold a theatrical strut in the lives of some people as they swagger about with a loud-mouth emphasis on past deviltry. They lose such a fine opportunity to talk about something worth while. If they would speak of Jesus! Many lives that are teeming with possibilities for real service are ruined because of the continual harping on how bad they have been instead of telling out the story of the blood-cure in Christ. The world is already overloaded with tales of sorrow and things bitterly hard. Jesus Christ is the safe theme for preachers to dwell upon if they would win permanent results and gain a lasting hearing. The sweet story of the Galilean is the most majestic subject that ever furnished inspiration to poet or angel for immortal and everlasting song.

However, men and women do have struggles in life to find themselves religiously. Bear in mind that I am talking about real, live men and women when I say this. I was in the presence of one group the other day that will not make any more mis-

takes in this world, I suppose. But I did not enjoy being in their company. I will be confidential and tell you about them. They are the silent sleepers in the city of the dead. To be brutally frank, I have in mind a graveyard.

I have been constrained to put a cross section of a heart-breaking time and victory-time together as my testimony that perchance some struggling and wearied pilgrim might find encouragement to press on. There is a land where the wicked cease from troubling and the weary be at rest, but we are not there as yet, and we need to encourage one another. I pray that my humiliation under the mighty hand of our Heavenly Father may cause some impatient, thoughtless brother or sister to tarry and ponder well the phenomena of Pentecost. Hell is a glutton that feeds hourly on the souls of shipwrecked men, and perhaps some careless reader may peruse my story, and take heed to the fact that God is in the Pentecostal movement.

Thank God, I have not been immoral. The glad eyes of my children and the searching gaze of my wife thus far do not mantle my cheeks with shame, by recalling unfatherly turpitude and guilt. Again I thank my God that I have thus far escaped moral ruin in the breakers of life's riotous sea. Neither have I been consciously sceptical. Always I have tried to be open-minded, yet I see I flattered myself considerably along this line. Like others, I have been very slow to see some of the better and best of God's deeper things. I thank God that in my biggest failures, I have always emerged with

my largest and healthiest vision of God. Many of the fairest palaces in the landscape of my dreams have been consumed in the flame of disappointment. And yet under the hand of God I have seen many beautiful temples of blessing rise from the dead ashes of failure. Like most of the rest of my relatives in the human family, I need more humility as Christ had, and need it badly. The majority of us need to deal in humility in carload lots. And we should not try to sell it all to our neighbors either, but we should keep a big supply for ourselves and be our own best customer. God-made humility is not marked cheap on life's bargain counter, but is a high-priced commodity if you get the real thing. Now for my experience with Pentecostal teaching and experience.

I came in contact with Pentecost in Wichita, Kansas, about fifteen years ago. One balmy Sunday morning I casually dropped into a mission service on the West Side, and thoroughly enjoyed a spirited service of praise and prayer. On learning that I was planning on entering the ministry, the leader asked me to preach for them the following Sunday morning. I had just recently heard a noted evangelist preach on the Prodigal Son, and since I was getting myself groomed for a ministerial start in life, I decided to borrow the noted man's sermon and start in. That week I carefully studied the Prodigal Son from his mother's door-yard to the hog-pen, and, by the time I had chased him from the companionship of pigs back to his father's arms and the banquet table, I was feeling quite full of

"preach." I did not know much about God's Word, but I had a divine urge in my soul, and with the tread of a conqueror I marched straight to that Mission Hall the next Sunday morning. I persuaded a young friend of mine by the name of Dow Brown to go along and enjoy the triumph of my first sermon.

Soon I arrived, with the "borrowed" sermon in tow, and was ready for business. The meeting did not begin to suit me. It started with a testimony meeting, and several of them almost forgot that they had a preacher on hand with another man's sermon burning in his soul. Every nerve in my body was tense and taut with suspense, and my heart got to beating like a trip hammer against my ribs; and the delay gave me time to think that perhaps I could not remember as much of that fellow's sermon as I had thought earlier in the morning. I had prayed much and had the inspiration for convincing multitudes—in my room before starting; but, somehow, it had all gone before I knew it, and my spiritual sky had become leaden and gray.

About this time something happened, and little did I think that my hurried action of a moment would be the forerunner of such bitterness of soul in after life. Many times since I have repented for that hour's rashness. It pays to have an ear open to the voice of God. Well, now to the story again. I was still anticipating giving them a real preachment until, all at once, the shadows of Africa blotted black my sky of youthful enthusiasm. There



was one colored aunty that was very old and full of piety that attended the meetings at that mission once in a while. Everybody seemed to have confidence in her religious profession. On this particular morning, she got up and began to praise God. She soon warmed to her subject, and before long gave a hilarious shout. My mother's folks had come from the heathered hills of Scotland to old Virginia, and I had a deep prejudice in my heart against colored folks. I know now that colored folks can have a midnight skin and a snow-white heart.

I looked on with amazement that they did not put a stop to her vociferous praises. Her face began to shine and glisten with the glory of God, but my heart began to freeze and freeze,—a cold, chilly feeling went up and down my spinal column. Then I got hot—hot on the inside, hot on the outside; in fact, hot all over. When the swarthy-skinned testimonialist had finished they all went to prayer and all began to call on God in unison. The heavens opened but I turned my cup upside down and began looking for my hat; then, beckoning for my friend to follow, I left the building. Once on the outside, we held a hasty consultation, and Dow urged me to stay and preach my sermon; but I was unyieldingly obdurate.

With the statement that I was not called upon to worship God with colored folks I marched away with ill-disguised disdain. When their prayer meeting was over and they opened their eyes to find themselves minus the young preacher with a

"borrowed" sermon, I guess they were not grievously inconvenienced. I was the big loser but did not know it.

When I returned to my little room that morning a very heavy burden fell on my soul and I felt like going back and apologizing to the folks for not preaching, and I trembled from head to foot. I felt like going back, but I did not go. How I wish I had! I reasoned finally that a crowd that did not know enough to make colored folks stay out of their meetings did not need any apology from me, and thus I dismissed the matter for about fourteen years.

During these years, I was not living in isolation or seclusion. My life had been teeming with activities that had taken me criss-crossing all over this continent. From New York to California and from Canada to Texas I had traveled. Varied experiences came to me under many different circumstances. I always enjoyed being in the thick of life. Once I drank black coffee with a Syrian archbishop in the Greek Orthodox church, and once upon a time exchanged letters with a Catholic priest. I have lived for weeks at a time with a governor, and once talked four hours with a secretary of state; have helped round up cattle on big ranches in the South and have looked after the fire to heat the branding iron to mark herds that grazed on the western slopes of the Rocky Mountains; have eaten "chili" with Mexicans in adobe houses, and again have partaken of spiced currie with raven-haired Hindoos at early candle light; have slept

through the night with an Indian by my side whose fingers had in times past grasped the warrior's scalping knife.

However during this period I never again came in contact with Pentecostal teaching direct, not a tract, not a book, not a sermon, not one individual to interest me in the matter. I made a careful and painstaking study of comparative religions; namely, Buddhism, Confucianism, Brahmanism, Moham-medanism, and all the modern cults. For the purpose of refuting their viewpoint merely, I laboriously and studiously went through all the tenets of the modern cults, but never did God permit me to get interested in the Latter Rain movement. There in my room, refusing to go back to the Pentecostal Mission to apologize to the folks for my action, I had insulted God and His Truth. Bitterly did I pay for my stiffnecked action.

Just before returning to Wichita, Kansas, I was in the South holding a meeting; and my first direct contact with Pentecost in fourteen years was made there. We had a fine tent meeting in progress and a lady came in and gave a Pentecostal testimony in a very modest manner. I challenged her statements, however, and told her before them all that her blessing was of the devil. That night the tent blew down and the crowds began to fall off. The next night it blew down again. The crowds got less and less, and the third night the tent went down again. I said I would put in bigger stakes and do it myself so it would not blow down again. The day was hot and the sledge was heavy, the per-

spiration streamed, my back ached; but my determination carried me through the day in triumph. Tired but victorious, I had the tent up in fine shape by the time the evening shadows fell. That night the service ended, I walked home under a beautiful starlit sky, aching in every muscle and soon I fell into wearied slumber. About one o'clock in the morning I was awakened by the fearful howling of wind, and immediately I thought of the tent. I knew that I had not planned for a storm and that I must hurry to the tent, and hurry I did as fast as my feet would carry me.

When I got there it was ripping and tearing and my big stakes had failed to hold. I let it down as best I could and decided to give it up that day. I knew that I did not have money to pay for it if it was completely ruined, and in desperation I gave it up. Pentecost and the Almighty were putting me to confusion. We cannot trifle with God and escape the penalty of wrong doing. I see now that God was beginning to lead me back again toward the light.

Soon after this I failed completely in health. A well-trained doctor said I would last about six months. For three years I had seen this coming, but had hoped against hope that I might get better. During all these years I had a hunger in my heart to settle in Wichita, Kansas. For fourteen years I looked out toward Wichita from the windows of my soul as Daniel toward Jerusalem. Broken physically, I went to Wichita with the consciousness that unless God undertook for me, I was



through with the game of life. Grimly I faced the fact that I was at the end of the way, as far as my own physical resources were concerned. I tried to face my future as a man in that condition should, but at times was furiously rebellious against meeting my end with so little accomplished. It was a Gethsemane hour for me, and I drank the cup of sorrow to the bitter dregs. Here it was that I ate the ashes of bitterness.

For the first time in my life, I felt absolutely and completely cornered; broken, baffled, beaten. Apparently there was nothing I could do. Always before I could see some sort of a loop hole that gave some opportunity to squeeze through, but at this time I was absolutely at a stand still. I felt at this time as helpless as a child.

One day in Wichita a sister brought up the subject of speaking in unknown tongues, and suggested that I needed the Baptism. I was sure I had had the Baptism of the Holy Ghost, and I did my best to conceal the pity that I entertained for her. She lived in a beautiful home and was a cultured woman. A feeling of commiseration welled up in my soul for her that she should be entangled with such nonsense. Plainly, her testimony and belief disturbed me more than I cared to own. She did succeed in convincing me that the subject of other tongues was in the Bible. As I walked home, to one of the best and most faithful wives that a man ever had, I decided that I had no right to be totally indifferent to a Bible theme. I have always

prided myself for standing for the non-mutiliation of the Word of God. A few months before this, I had carelessly looked over a few Pentecostal tracts, but had never really been interested enough to look the question squarely in the face. I decided at last that I would take my Bible and really study the question. I also decided to abide by scriptural decision. I read every verse on the Baptism and the speaking in other tongues until I got to the very last verse on the subject of tongues, where Paul concludes by saying, "Forbid not to speak with tongues" (1 Cor. 14:39). This verse was a poser. I had read it over many times before, but never in the light of prayer. The sensation that came to me at that time was rather puzzling. About this time it began to dawn on me that Paul actually meant what he said. I turned to my wife and told her that this verse settled it with me, in that any person who forbade the speaking in other tongues was going contrary to the expressed Word of God. Mrs. Perkins looked me in the eye for a moment, smiled, then woman-like said, "Maybe that is what killed your meeting down in Texas last summer. It is possible that that woman was right and you were wrong in the matter, if you are a preacher." I looked her straight in the eye, but had nothing to say. Her reminder of my meeting put me to thinking, and about the only thing I could think up at that time was for me to take a walk. This I did. Then began a spiritual tug of war. I saw that the Bible plainly said, "Forbid not to speak with tongues," and further, that in rebuking the Pente-

costal woman, I had repudiated the plain teaching of the Word of God. It never entered my mind that I had not had the Baptism of the Holy Spirit. But I did decide to be careful with the tongues folks, if any more of them came around me. Eleven years before I had received the Holy Spirit in my life in a mighty and a wonderful way, and I had no thought of seeking tongues, nor did I dream that I was ever to speak in other tongues. However, I was determined to obey Paul's injunction when he said, "Forbid not to speak with tongues," no matter what the cost might be. Thus I dismissed the matter, determining that I would be perfectly scriptural if any of them came around any of my meetings in the future. I made up my mind if they were not what they should be, I would take issue with them on something other than the tongues question.

Every day I was getting weaker physically, and I saw that I was having to make more and more of an effort to walk a mile. I was going about forcing my body by sheer force of will, but my strength was going. The matter of regaining my health was very serious with me. I believed in divine healing, but knew little about healing meetings from actual experience. I had been healed once before however, and had seen a few remarkable healings, and somehow felt that God would surely heal me sooner or later. School was out about this time, and my wife and children went off to visit her father and mother. This left me alone in Wichita, for a few weeks. I now see

God's hand in it all. For nearly a month I scarcely ate anything—just enough to keep soul and body together. I was very sick in body, and wanted healing. I was so broken physically that I was willing to accept it from any source. One evening a friend apprized me of the fact that a colored camp meeting was being held in the north end of Wichita. She said she was sure God had a blessing up there for me. I wanted my body healed, and I was willing to go anywhere. So to the colored meeting I went, and listened to Rev. John Jones preach. The quality of his sermon was good, and I was much surprised at his eloquence and power in preaching. I soon felt the reality of God's power and became conscious of the fact that those folks had the real old-time power of the Holy Ghost in their midst. The colored preacher asked me to preach the next night, and I consented to do so. I preached on the demonstration of the power of the Holy Ghost. The colored folks got happy and began to shout, and for the time being I forgot that I had ever been sick. God's power fell mightily. My heart melted with desire to see the lost saved. Jesus Christ seemed to be at my very side. I shall never forget the first night I preached to the colored folks. About the middle of the sermon, the power of God became more and more real, and I trembled in the presence of Deity. The Lord began to talk to my soul. God thundered in the midst of my consciousness just as definitely as though He spoke with audible voice, "What are you going



to do with the tongues question?" With trembling fingers I turned to 1 Cor. 14:39 and read to the audience, "Forbid not to speak with tongues."

Like lightning flashing from a clear sky, there came a picture. It was a picture I had scorned with ill-concealed disgust more than fourteen years before. It was the picture of a little mission hall with a handful of people, listening to an old-colored woman praise the Lord Jesus Christ. A colored woman had scared me away over fourteen years before, when I first came in contact with Pentecost. But when I preached my first sermon that even hinted at friendliness toward Pentecostal truth, I was surrounded with not one, but a sea of black faces. It all came back to me in a flash, and the shame of it rolled in upon my soul like the backwash of the sea. I did not get my healing that night, but I did get something better. Before morning penciled rays of living light across the eastern sky, I got the Baptism of the Holy Ghost, with the Bible evidence of speaking in other tongues, as the Spirit giveth utterance. When I finished the sermon, quite a number of the colored people rushed forward to the altar and began to pray for pardon and the Baptism. I folded my Bible and slipped away to my room, for I wanted to be by myself. I wanted to pray. I did some serious thinking. I saw the hand of God in the whole business. It was very clear to me that for my prejudice against one lone colored woman, God had made me declare myself in a large colored camp meeting, where hundreds of white people

could look on and sneer if they felt so inclined. Some of them did, too. It never entered my mind at the time that I had not had the Baptism of the Holy Spirit. I thought the tongues idea was simply a manifestation of one of the lost gifts. I did feel so hungry, lonely, and old that night after I got to my room. I pleaded with God to make Himself more real. I had prayed for physical strength to preach the gospel of Jesus Christ, and never once thought of asking for tongues. The more I prayed, the worse I felt. As I prayed it seemed as though my soul was poured out as water, and water once poured out cannot be regained. I finally felt an awful sense of loneliness and emptiness come over me. It seemed as though I was abandoned by God and man. I have never felt as I did at that time, before or since. At one o'clock I was praying, and groaning out my heart's desire to God. My praying was very quiet. I was physically exhausted, and too weak in body to put any physical strength into my petition. At a little past four in the morning, I got a glimpse of the loneliness that Jesus had in Gethsemane. It seemed as though I would die. I suffered until it seemed I could suffer no more. I got to the place where I could not pray. I could not summon physical energy to ask God for a single thing. I wondered why words ran out and I just waited on my knees before God. At four-thirty I began to pray in just as calm a frame of mind as I am in at the present moment. I had no thought of asking for the Baptism of the Holy Ghost, was not thinking of praying for other

tongues, but all at once without the least bit of excitement, in the very midst of my prayer, I found myself praying in other tongues as the Spirit gave utterance. My first feeling was one of intense surprise over the matter, and immediately I stopped praying. My burden had lifted at this time, but when I stopped praying, it fell on me again. I started to pray again and soon prayed in an unknown tongue. Then it flashed on me, that I was getting the same kind of an experience that they got on the day of Pentecost, and I thanked God. I prayed on again for a while and came back into English again. Soon after I was sleeping as peacefully and as restfully as a babe. The big feature of my experience was a wonderful rest and the reality of Jesus Christ. The next day I prayed several times in an unknown tongue, and it was wonderful to me. As I would walk down the street that day in prayer all at once the Lord would switch my language into words that I did not understand, and I felt that I wanted to run and leap and praise my Jesus. The Blood of Jesus became more real to me, and I saw that hitherto I had preached doctrine rather than Jesus Christ. Thank God, I had received the Baptism of the Holy Spirit, with the speaking in other tongues as Bible evidence, according to Acts 2:4. Even now it sets my soul on fire with a love for Jesus as I write.

There is much in my heart to be said with reference to my experience after receiving the Baptism. Some day I would like to dip my pen in ink again and attempt to depict some happenings that came

into my life, when my actual experience automatically branded me as being a member of the Pentecostal family. However, I must forbear at this time.

My testimony would be incomplete without an addendum concerning my precious wife. She is a woman with natural-born culture of life and of soul. When my lagging feet would prove truant and loiter in the path of duty she has for eleven years been right at my elbow to urge me on. It takes courage for a woman to stand by with three children at her skirts, and watch her husband's lungs go out and the sight fade from his eyes. The flu was the cause of my trouble and I thank God that in the Blood of Jesus I later found healing for my body. Instead of taking a ride to the grave with the undertaker, followed by a grieving wife and fatherless children, I am hearty and well and looking for the Uptaker, which is Christ Jesus our Lord.

I thank my God that I have been spared the grief and heart-break of being linked in life to a nagging wife, that did not want to go all the way with God. Never in a single instance has my wife made it hard for me to obey God, or carry out my Bible convictions concerning the Word of God. She has always been out-and-out for doing the things that will honor Jesus Christ. When I have wavered, she has stood like a rock. No one but God will ever know what she has meant to my life. I think women like my wife are read about in the little story book, but seldom found. Of course this is



my personal opinion. But I believe it good and strong. Together we are in the battle of life for a Full Gospel concerning Jesus and the Brooding Presence.

## CHAPTER II

### THE BROODING PRESENCE

Genesis 1:1, 2

When the atheist asks, "Where is God?" we can at once make mute his lips by saying, "Where is He not?" This is a thought that thrills us with splendors that know not how to pale and fade. The thought of the beginning is in itself more immense than all the mountains and multiplied seas of creation. To really and truly attempt to think about the bigness of the beginning is brain staggering; and I apprehend that that is the very reason why God's Word gives the matter such curt dismissal with so few words. We will need an eternity with God over yonder before we will be able to know much about that word "beginning." The immensity of it is too much for us in this world. Some egotists will not admit this, but they might as well. I would like to hear a good message, or address, on the word "beginning;" and, to be confidential, I really expect to hear a wonderful talk on this subject some day. But I shall not find preacher big enough to adequately handle the theme until I get home to God and hear the matchless voice of His dear Son, Jesus Christ.

"And the Spirit of God moved on the face of the waters." The word translated "moved" is pecu-

liar, in that it is different from other Hebrew words for "move." In the Hebrew it is *Rachaph*—pronounced "raw-khaf," rendered in Deuteronomy 32:11, "flutter,"—"as an eagle . . . fluttereth over her young;" thus implying a hovering and overshadowing sense of movement, and implies the female idea of tenderness and pitiful compassion. The mother-heart conception of love is not lacking in the use of this word. Man and woman together constitute a unity, and it takes the combined qualities of ideal manliness and ideal womanliness to properly indicate the compassion and moral attributes of God. Not that God is male or female, for God is infinitely more than that; but God is typified in the best that can be found in the tenderness of our mothers and the strength of our fathers. The mother-heart compassion of our Jehovah is generally lost sight of; but should not be—"As one whom his mother comforteth, so will I comfort you" (Isaiah 66:13).

The mother-heart love of God is fundamental. Fathers love their children when they crowd about their feet. But true mothers love them long before they are born. The care of God for human souls can find no symbol more fitting than the unremitting care of a patient and faithful mother. The rankest tragedy that can jut into a babe's life is to be born of a woman who disregards mother tasks in order that she may indulge in pleasures.

Hirelings cannot take the place of mother in the matter of rearing children. And in order to properly fulfill her God-given office in life a

woman must do more than merely give birth to a wee bit of humanity. Her sacrificial love should be the fairest star that glows above the cradle of her offspring. It would bankrupt all the banks of the world if mother feet were paid for the miles of journey they have taken in the service of love. Children like "Daddy" when gleeful with health and full of life in the morning time; but, when tired and sick at the close of day, they instinctively call for the tender touch of "mother."

I once read a story that was created in the fertile imagination of some poet soul. It was of an angel that was sent from heaven on a beautiful day to find the fairest thing on this mundane sphere. At evening time, as the sun plunged into the west, resembling poured out gold, the angel made decision as to the most beautiful things in the earth. He first considered beautiful flowers that made gardens fragrant and glad, and he plucked some of the rarest ones. But they did not satisfy his ideal. The angel looked further and found a bright-eyed child with dimpled cheeks, and he deemed the babe to be more pretty than the flowers. Looking behind the babe, the angel saw a mother's love pouring out like spring sunshine; and he said, "I will take that to heaven also." The angel gathered up the beautiful flowers, the smile of the babe, and the mother's love and winged his way to heaven with rapid flight. It is said that, at the gate of heaven, the angel examined the mementos of his earthly trip. He looked at the flowers, and their beauty had

faded. He looked at the babe's smile, and it was forever gone. He looked at the mother's love, and it gleamed like a fire-filled diamond. Then he threw away the withered flowers, laid aside the faded smile of the babe, and, with a mother's love pressed close to his heart, he went triumphantly through the gates of the city. This is a fanciful but beautiful picture of mother-love. Mother-love is woven out of the warp and woof of the love of God. The love of God, without the tenderness and compassion of mother-love, would be incomplete and unthinkable.

Thank God, we have the idea of female tenderness indicated in the original Hebrew of the Genesis picture of the Holy Spirit. So the word "move," in the second verse of the first chapter of Genesis, gives the picture of a kind of movement that is peculiar to that of the eagle with overstretched, brooding wings. It does not suggest the movement of the flying bird taking far swings through the sky in rapid flight; rather does it suggest the mother-bird with wings outstretched over her young in the attitude of protection and love. Recently I read of a mother-bird in time of storm covering her little brood from sleet and hail, and she saved her offspring with the protection of her own body. But the effort cost her the mother-life that was God-given. As a mother-bird is bound to her young in love, so is the Holy Ghost constrained to keep eternal vigil and watch over the material creation as well as the spiritual creation.

The dove, also, is a type of the Holy Ghost.



Doves are tender and easily disturbed. They are not at ease in the company of hawks; for their gentle spirits were not made for such company. It is said that doves mate but once in their life.

It is quite evident that the Holy Spirit brooding over the face of the deep was, and is, a movement, in the sense that the action of the Spirit was, and is, continuous and constant. Unquestionably the Holy Spirit maintains a function of vital relationship now in just the same proportions as ever. Of course, the devil, according to Job, is "walking up and down in the earth," and is a reality in the earth right now, as ever; but he has a permissive place in the physical and moral energies about us. There is not a hint in the Bible that the Holy Spirit is not still brooding over the material, as well as over our moral world that man lives in.

We hear much about life, and the most astute philosophers find it to be an elusive thing that defies complete defining. To attempt to define life is like trying to choke a storm into quietness and calm by the hands of a child. It cannot be done. To my mind, the thing called life made its entrance into the earth when the Spirit of God brooded over the face of the deep.

Without the Holy Ghost, who broods over the creation of God, being taken into consideration, we are on untried seas, without chart or compass, sailing in a circle with no welcome ports in view.

## CHAPTER III

### THE BROODING PRESENCE WAS IN THE DAYS OF NOAH

#### Genesis 6:3.

“And the Lord said, My Spirit shall not always strive with man.” Formerly the godless line of Cain had been separated from the godly offspring of Seth, according to clear indication; but the line of separation had been obliterated, and promiscuous marrying had begun. Jesus said, “But as the days of Noah were, so shall the coming of the Son of Man be.” We need to take the same warning today, for the world wants none of the striving Spirit. It would appear that the men and women of Noah’s day were broken on the wheel of judgment because they grieved the Holy Spirit of God. We have plenty of religion in our day, but real spirituality is not to be found in abundance. Genesis 6:3 might well be inscribed on the portals of modern civilization; the same God by the same Holy Spirit pleading with the members of the human family to avert a coming judgment.

The Hebrew word translated “strive” in Genesis 6:3 is *duwn* (doon), elsewhere rendered to judge, plead, minister justice. This represents the Spirit of God as a friend of man and not an enemy. The Spirit resisted brings about a moral strife in the

heart of man, and God has set a time limit on the pleadings of the Holy Spirit in His work with men and dispensations. In the days of Noah this time limit was a hundred and twenty years; for God had said that then the end of that dispensation would come, and the day of grace for that dispensation would be over. God deals with individuals on the very same plane. When the day of Noah was ended as a probationary time wherein repentance was proffered, then man met with judgment. We always have first the pleadings of the Spirit, and then judgment as the last resort.

Man is the only being on the earth to be seen with a naked eye that can resist the will of God. Mountains are majestic, but disobedience is not in the vocabulary of inert masses of rock and mud. They have a voice in a sense, but it is a voice of silence that is never strident with rebellion. The sea may crush Titanics, as egg shells, against icebergs, and, with its fists of ebb tide and flow, madly beat against rock-bound shores; and yet its maddest wave and fiercest storm cannot deviate from a fixed journey in the will of nature's God. When an astronomer looks into the heavens he is reminded of a watch with wheels moving in different directions with a wide degree of varying speed and size, and he is instantly convinced of the apparent possibility of a world-wide catastrophe if there were maladjustment in the plan of God for the hurrying worlds. Thank God, there are no members of the planetary family that might precipitate the universe into a hopeless state of smashing ruin, such as would result were one galaxy of mad stars

to be smitten with a spell of rebellious anarchy. Thank God, there are no anarchists among the heavenly bodies; but in man we do find the great audacity to resist the Holy Spirit.

God could have made man without the power of will. He could have made him a machine that was to be wound up by the fingers of Deity to run for a certain length of time. Man thus made would have given less trouble to the Creator, but at the same time he would have been without the power to make glad the heart of God. God, had He made man thus, would have obviated the necessity of a Calvary; but He would have also eliminated the possibility of man's being a creature with whom He could have fellowship and that could worship Him in the beauty of holiness. God made man in His own image; this means that man was made on a higher scale than angels or archangels. God, I apprehend, in creating man, was making a creature that might more nearly attain to the possibilities of a being with His own attributes than could any other creature that he had formed.

Man in being given a will power of his own, was God's crowning work in creation. Man in his original condition had therefore **some** of the attributes of God, but **not all** of them. When we think of this we are led to see how degrading the doctrine of evolution really is. Man is yet a free, moral agent, but he has prescribed limitations. It has been said that God could give man everything but appreciation and experience, and therefore man was subjected to a test. The moral strength of an individual must be tested out to have value, and even

the gold of God must seethe in a fire to be at its best in worth. Christ was tested by suffering, and the test was real.

Man fell, and the vast, vast majority of the human family are not concerned about reaching the more noble plan of God for a life. The Son of God died on Calvary to make our home going to God a possibility, and the Holy Spirit is the ever present and all-sufficient Divine Helper to make the plan a glorious reality in human lives. Christ has prepared the mansion and the supper, but the Holy Spirit is the One who prepares man for that which infinite love and wisdom and power have prepared for him. The effort to lead us home is scripturally a "striving" and the Spirit of God is in many circumstances to which we are blind. It is not an accident that some thorns get in our path or that some doors are locked and we search in vain for a key. Many times circumstances smite us hard in the face, and we find out afterwards that it was for our good. When passion and anger assault the citadel of the soul, it is then that a voice speaks in the inner man, "Nay, nay," and this is but a whisper of the Spirit of God. The Holy Spirit usually speaks last, and never hurries us on like the voice of another.



## CHAPTER IV

### THE BROODING PRESENCE WAS IN THE LIFE OF JOSEPH

Genesis 41:38

“And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?”

The life of Joseph and his relation to the Holy Spirit afford very illuminating facts for the telling out of the work of the Holy Spirit in the Old Testament. Picture the black hopelessness of his sky in Egypt. Not one lone and solitary star to flame encouragement in his horizon, as we look at the picture with human eyes. Hated and betrayed by brothers; sold into slavery in a foreign land; the pawn of bargain makers who dealt in human flesh; promoted to comfort and favor through the will of God, then thrust down into a condition more awful than that of slavery, namely, his good name tarnished and his reputation ruined. His reputation suffered, but, thank God, his character was not harmed.

A man or a woman may retrieve the ill fortune of broken reputation, but moral bankruptcy of character is an entirely different thing. It has been said that our reputation is what folks say about us, but our character is what we really are. There is vast

difference between the two. The lustful Egyptian woman besmirched the opinions of men concerning Joseph, but the veracity and manliness of the man Joseph were not to be destroyed by a tongue steeped in lies. A lying tongue can harm and hurt, but a lie can never put the flinty rocks of truth into a blaze. The character of Joseph was granite. The lie of the woman was a smoke screen that temporarily obscured the facts, and made it bitterly hard for the man of God as he lay in the dungeon. In the dungeon he was forgotten, and this is pitiable. To be forgotten is horrible tragedy to folks with red blood in their veins. Countless multitudes have met a like and the same fate however. But Joseph was not to rot in a prison house; for that was not according to Gen. 41 :8, "And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit is?" Men filled with the Spirit of God have an influence that cannot be circumscribed by the walls of a prison. Holy Spirit-possessed men have always been prisoners that jailers failed to understand. Without the Holy Spirit, Joseph would have died in the gloom of an undeserved confinement; but the Spirit of God is not a victim of circumstances, but rather a creator and maker of circumstances. The secret of Joseph's life is that the Spirit of God possessed him. Holy Ghost men overcome bad surroundings by faith in Him. They are hard to submerge. They constitute a real nuisance to the devil.

## CHAPTER V

### THE BROODING PRESENCE AND COMMON TASKS

#### Exodus 31:1-6.

“And the Lord spake unto Moses saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.”

Many erroneously think that we need to be filled by the Holy Spirit ONLY in cases of outstanding services performed in the work of God. This is pointedly discouraged in reading Exodus 31:1-6. Bezaleel was filled with the spirit of wisdom to do all manner of workmanship, and working men to-day need the same kind of a filling. No task is so menial as to not need men filled with the Spirit. Some think that only preachers and soul-winners in an especial sense need the divine presence; but if metal fashioners and wood workers in the day of Moses had to be God-called and God-filled with the Spirit, then in our day no honest task is commonplace when we are in the will of God. The crying need of the hour is for common and ordinary

paths to be lighted up with the glory of God. To me it is highly significant that a toiler in wood and a worker in these material things was filled with the presence of God. The struggle between labor and capital could be settled if all parties concerned were in subjection to the Brooding Presence.

No job is ordinary if we are working for God. God calls His greatest workers from common performances in life. No one should feel that their niche in life is insignificant. In great industries there are no trivialities. The engineer and conductor are no more important to the train than the keeper of tracks and the tester of wheels. If children of God, our smaller activities are highly important. Trifles may mar and trifles may make. Someone has said. "Trifles make perfection; and perfection is no trifle." God wants common folks filled with the Holy Ghost. We are all common and yet have a place in the program of an Uncommon God. Like Bezaleel—we need the filling of the Holy Ghost to properly work in mortar and stone, or walk in the upturned furrow behind the plow.

## CHAPTER VI

### THE BROODING PRESENCE WAS IN THE LIFE OF MOSES

Numbers 11:25.

"And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease."

Moses was a God-called man. God does not make a mistake in the fitness of His workers. God had said unto Moses, "Come up to me into the mount, and be there" (Exodus 24:12). "And Moses went up into the mount, and a cloud covered the mount" (verse 15). Moses has always reminded me of a mountain, not because of his name, but because of his deeds. His name has a savor of the stagnant valleys, but his life is permeated through and through with the tang of the hills. The name he bore means "drawing from the water," but the life he lived reminds one of a lofty Alpine peak in a range of vast eminences. If we go among the mountains with eyes wide open they will almost make our eyeballs hurt as they stare us straight in the face with their grandeur. They are the ineffaceable giants among the forces of nature. They refuse to be obliterated; for they are so potentially



regal and imperial with quiet might that no one but God can have influence with them. Moses is like them in this respect; and we need not seek far for cause and reason, for both were the work of God. Small wonder they stay among us so long. They cannot be ignored. Neither can Moses be ignored.

Moses and mountains are changeless actualities. Storms may attempt to scar them; but yet they remain unmoved. More than once I have watched the tempest rage with mad and unbridled fury in mountain gulch, and then meekly retire after having spent its force futilely. One time red lightning, bold and biting, bit into my father's heart, and sealed his lips in death until that day when the earth and sea shall give up their dead. Lightning is a fearful physical force, and it often makes me think of some giant hand hastily grasping a huge river system by the throat, and flinging it with all its myriad tributaries straight up against the heavens until like a branding iron of fire it burns its impact and imprint into the open sky. But lightning dies out. Not so with the mountains; they remain. They have firmness and staying qualities, and are not tossed about by small forces. It takes God Himself, to jostle a mountain. And it will take more than higher critics to remove Moses from the Word of God.

Mountains are imperturbed by flattery; they are not disquieted by vituperation and abuse; they are so big on the world's face that they quietly ignore the maddest and mightiest efforts of men. They fluctuate not, like man.

When I read the story of Moses I feel like mountain climbing, and my lungs expand as though filled with atmosphere from high altitudes. He was a lover of high places himself. The secret of his life is that one day he met the God of all mountains, all lakes, and all seas. He was never small after his trip to Mount Sinai, and the spell of Sinai cannot be divorced from his wonderful life. Bigness was a part of him after the time he climbed into the divine presence on the side of a fire-enswathed peak. The spell of God kills out smallness of soul. Moses was big because his God was big. No longer could he be vagrant and a wandering caretaker of sheep, but henceforth he must needs be a herder of men in the direction of the green pastures of God. His discovery of God overflowed his soul, and the flow of his influence is still pouring itself out into the parched deserts that hell has made in the hearts of men. Thank God, the pitcher is not empty. Faith and obedience will tilt the same pitcher of divine inspiration and equipment our way and shower our soul with the same blessings. Mountains had a strange linking to his life after death; for we note that, when Jesus was on the Mount of Transfiguration, talking to Moses, He did not meet the lawgiver in some murky, muddy valley. When ready to quit the earth, God had been his undertaker, and the Lord had buried him on Mount Nebo, and made even his body a nigh neighbor to the skies. I am glad God put him there, and I do not think this to be unpremeditated in the plan of God. The valley juts into the life of Moses only as a battleground for Moses as a struggling

man of failure. As instinctively as the arms of the prairie child cling to the neck of the Indian mother, so did the feet of Moses point to the mountain tops when in the purpose of our Father.

God evidently had big things in mind when He went mountain-making, and their looks of incompleteness make me think He was interrupted in His task. The life of Moses was unfinished and incomplete, but his influence goes on today like a victorious army. Skeptical pigmies may attempt to dig Moses down with their little pickaxes, and runty unbelievers may try to pry about the base of his life with toothpick crowbars, but they cannot disturb God's mountain climber.

The Brooding Presence of the Lord was upon Moses. This explains the man more than any other one thing in his life. In the eleventh chapter of Numbers we are confronted with a disgruntled audience hugely displeased with a God-sent preacher. A complaining spirit had taken possession of the people, and they listened too much to the voice of the mixed multitude, instead of getting in tune with the infinite. They wept and cried out for the fish, leeks, cucumbers, melons, onions, garlicks of Egypt, and were much disgusted with manna. The heads of families staged a splendid theatrical and sat down in the tent door to do their weeping, in order that Moses might see the sorrow he was causing. It had its effect, for a complaining congregation always did, and always will, have a havoc-working effect on a minister.

Moses cried out (Numbers 11:14-24), "I am not able to bear all this people alone, because it is too

heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness." God heard his prayer, and the answer of God meant the loss of much of Holy Ghost power that had been resting on Moses. "And the Lord came down in a cloud, . . . and took of the SPIRIT THAT WAS UPON HIM, and gave it to the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease." No man is strong enough spiritually to dare to attempt the work of God in his own strength; and Moses soon made his failure that cost him Canaan after the power that was upon him was subdivided among seventy others. Moses from that time on began to get his eyes on the difficulties at hand, and it would appear that at times Moses magnified the hard places he found himself in rather more than the might and power of God. Hitherto when meeting a fiery trial he had talked of God. From now on the test itself becomes especially emphasized. He had reached his zenith of possibility in the service of the Lord when he complained. Still he was a mighty man of God, but much of his power was gone. He lost a huge per cent of the Spirit's endowment because he murmured when the test was on. God does not honor a complaining spirit even in a Moses. He soon lost a major part of his meekness, and robbed God of glory in smiting the rock. The taking of the power that was on Moses and putting it on the seventy elders was the beginning of the end of Moses' biggest day of usefulness in the plan of God.



## CHAPTER VII

### THE BROODING PRESENCE OVERSHADOWED THE PATH OF BALAAM

Numbers 24:2.

“And the Spirit of God came upon him.”

The Brooding Presence with outstretched wings again saved the day in Israel in the time of Balaam. Instead of Balaam's cursing the Lord's own, the Holy Spirit came upon him, and made him pronounce a blessing. How like that it is in our day, when the enemies of God find the arrows, that were meant to kill others, quivering in their own hearts. Sometimes, even yet, those who came to scoff remain to pray.

It is a very interesting story. Balaam saddled up one day and took a ride. The glitter of gold had put dancing shadows in his eyes; and greed clutched the hireling's heart, as a miser's hand grips gold, until the wine of God's purpose was all but squeezed out of his soul. Balak fringed the journey of the Israelites with wrathful purpose of destruction; but God was leading them out of an obscure place in life across the meridian of a full-orbed day of imperishable history. They were despised of men, but dear to the heart of God. Many other hirelings have made the same mistake that Balaam made, and many are making it today with



reference to the Pentecostal movement. I am sure that Balaam's donkey was not beautiful. If preacher Balaam lived in America in our day, the beast he rode upon would be called plain "donkey"—at least we have a quadruped down in Missouri where I live by that name that more closely resembles the animal he rode than anything I know. If Balaam rode through the Ozarks, that is the designation his mount would get, I presume; so please forgive me if I take the liberty of thus referring to the prophet's riding steed in the vernacular of our own day.

Prophet Balaam was very likely a poor hostler and perhaps failed to rub its coat until it glistened and shone with evidence of good stable care. Not many preachers that I know are adept in taking care of donkeys. I suspect Prophet Balaam was no exception. There was plenty about that donkey to make fun of for anyone so inclined. It is unquestionably true that it had a horrid voice, and the ugliest kind of ears; its head was entirely too big and lubberly, and it was about the last word in the animal list for awkward appearance. It might have had burrs in its mane and tail for all we know, but nevertheless, God made that burro speak to Balaam. The donkey was short on beauty and elegance; but long on yieldedness to God. Deity waived the fact of the beast's uncouthness and spoke through the creature, and if God could put up with the burro, it looks as if Balaam ought to have condescended to do likewise.

The poor beast was ugly and plain, without any enticing aspects that would lure folks who were

on the lookout for the handsome and bewitching in life; nevertheless God, through it, "forbad the madness of the prophet" (2 Peter 2:16). It was more ready to yield to God than was the preacher, and that is a point that must not be lost sight of. That the donkey feared the angel of God is the grand thing you can say about the lack-charming creature. The movements of God have never been beautiful in the eyes of the world. In heathen countries real Christianity always begins among the outcasts of society. Jesus came to seek and to save those that were lost, and was bitterly criticized because He consorted with sinners. By the rich He was scorned. By the scholars He was ridiculed, and by the church folks He was crucified. Christ was not a high-brow, for the common people heard Him gladly.

The modern Pentecostal movement is not beautiful in the eyes of the world; but, nevertheless, it is the voice of God in the land. It is here to stay until Jesus comes again. It speaks forth the Word of God, which is the voice of God. Just as Balaam was able to find fault with the donkey so can folks find fault with any movement of God. However, the fact remains that while the hireling prophet saw a fat purse and was selling his gifts, the donkey saw the angel of God. It had more vision than ugliness by far. It saw a drawn sword in hand, and took heed to its danger, and poor Balaam peered out into space looking for gold and saw nothing. He was blind to his danger. The fat rewards involved explained the most of Preacher

Balaam's impatience, and they have a very significant relation to many modern preachers.

The Pentecostal movement is not pluming itself on taking prizes for beautifully conducted ritualistic services; but it does honestly strive to bring about conditions that will cause God to pour Himself out in spirit as He did on the day of Pentecost. The first Pentecostal company was not very attractive in the eyes of some of the Jews of Jerusalem. The present-day Pentecostal crowd has resurrected the mourner's bench, that has long been in the discard, and brought it back into place. Thank God, it is drenched with the tears of penitents all over the land, and, as a result, has brought back also the discarded Methodist shout, that they are so heartily ashamed of, and today it is once more ringing around the earth, as in the days of Wesley. As long as the Pentecostal crowd clings to God it will come out all right. Fine church buildings, and finely spun creeds do not make the church of God. God cannot be imprisoned in a creed—He is too big. That God should so signally honor a donkey as to speak through it was a poor commentary on Balaam's theological training. It was God's way, however. I do not understand the Holy Ghost's speaking through men in other tongues, but it is God's way. God's Word and God's way must close the argument with truly devout souls. Perhaps it looked a bit unreasonable to Balaam. God never explained why he talked through the donkey; but that He did, is the pertinent fact.

Balaam smote the homely creature, but beating the poor little beast with a rod did not change his

own backslidden condition. Burros can stand considerable pummeling, so can God's people. I never saw a man, white or black, that persisted in mule beating, that did not get the worst of the fracas sooner or later. I once knew of a farmer's dog that had an ungovernable propensity to slip up and nip the heels of an inoffensive mule; and it worked all right for awhile; but eventually the scheme ended in disaster—for the dog, I mean—for the farmer had to get a new dog. The mule lived and grazed in peace for years after the dog was dead. I belted the Pentecostal truth in the ribs once myself, and the tragedy that took place in my life was awful. I am speaking from experience, and one such was enough for me. Balaam was no exception in the matter of "mule" clubbing. He got the worst of it. The donkey thrust herself against the wall, and crushed Balaam's foot against the wall: and he smote her again. Many preachers today are getting their feet mashed into pulp; and yet like Balaam they continue to smite and smite the truths of God. Really I think I would rather be a donkey with a vision of divine things, than a bruised and broken Balaam fighting God. What do you think about it? It would pay some folks from a physical standpoint to stop clubbing God's truth. No wonder sickness and death is hovering over so many homes. People should be careful what they say of the Spirit's working power. Be careful, Brother, Sister!

The donkey saw the angel of God and feared; but the anger of the prophet blazed and burned in his soul until he was ready to kill. Pentecostal

preaching that is saturated with the Holy Ghost stirs hell; it always has and always will.

God finally opened the eyes of the preacher; and he fell on his face. Other preachers have had the same experience. God told Balaam that his way was perverse before him; and I wonder what the preacher did then with his club. A vision of God is good club cure. A few short months ago I was clubbing at the truths of God; but I am thankful now to my God that I have a different vision of the Scriptures. The donkey did not please Balaam; but it pleased God; that is what counts after all. Pleasing God is the mightiest business of life.



## CHAPTER VIII

### THE BROODING PRESENCE WAS IN THE LIFE OF SAMSON

Judges 13:25; 14:6.

"And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol."

"And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done."

Samson was a child of promise. His parentage was good. He was supernaturally strong because of obedience to the will of God. He kept the vows of a Nazarite. Obedience to God is the foundation of real strength in all realms. Peter had this in mind when he said (Acts 5:32), "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that OBEY him." As long as the child of promise was obedient to God the Spirit came upon him mightily in emergencies. When clothed with the Spirit he swept through Philistine opposition like a leaping mountain stream plunging downward in time of flood. In the secret place of God's Brooding Presence he was as irresistible as God, for God with all

His boundless resources was back of him. It was God that made him powerful. His strength was from another.

To fight Samson when he was without Holy Ghost power upon him was to overcome him as any other man. To fight Samson with Samson obedient, was to fight Samson's God. There is not a line of Scripture to indicate that Samson was big of bone and muscle; for his strength was not physical; it was spiritual, and came from God.

When properly clothed with divine power, difficulties mean larger victories. Samson in the heyday of his glory was more than a match for lions. He brought God's strength into play and took the deadly beast by the jaws, met his battle face to face, and when the lion had done its best it was only as a kid to the God-empowered man. It is very likely that he took it by the jaws, where lips were flecked with the foam of anger; in other words, he contested with the lion at its strongest citadel of strength; yet he was victorious, and flung the carcass aside with the arms of a conqueror. Later he returns and finds the skeleton of the lion filled with honey. He stops, stoops, and puts in his hands, and brings forth double handfuls of sweetness from that which has so recently threatened his life. In the skeleton of our biggest battles we have our sweetest rewards—if we are in the power and will of God. Samson did not lose his power all at once. He chose a wife because "She pleaseth me well." Pleasing self means ruin. Pleasing God spells victory. There is a vast difference in these two ideas. One, persisted in, made a burning hell.

The other gave us an opened tomb, and a risen and glorified Christ. The devil is the example of self-pleasing; Christ is the embodiment of pleasing God. Christ's life was given for "others."

Samson's strength was not known (Judges 16: 9). No wonder; for it came from the unseen God. He became so accustomed to the strength of God that he foolishly acted as if it were something of his own. How lightly did the man look upon temptation. He said, "If they bind me with seven green withes that were never dried, then shall I be weak, and be as another man." It was done. At the hint of danger he broke the bindings as tow touched by fire. Again, like a moth circling a fiery light, he hovers around the place of ruin. The foolhardy man again dares temptation. "If they bind me fast with new ropes that were never occupied, then shall I be weak." "And he break them from off his arms like a thread." Vast significance is contained here. First he liberated himself from danger like a thread of tow touched by fire. Then again he frees himself as from a thread. A thread of tow touched by fire is utmost weakness. But thread breaking is a different matter. One thread is easily snapped; but give me enough of it and I can wind it around the muscles of a giant and eventually tie him until he can move neither hand nor foot. A child can break a thread. But what about a dozen, or a hundred? **That is different.** Men make a rope of threads that will tie ships to the ocean bed in time of storm. Yes, threads are unquestionably significant.

Samson rested his head in the lap of the Deliah

of temptation, and, while he slept, she sheared his God-given locks of promise. That would be a great tragedy if we could say that it was the only one of its kind. But no, the bitter act of cruel drama is being reenacted day by day. Then comes the pitiable part of this scene. The tragedy of this story is terrible; but oh, the pity of the awakening! "He wist not that the Lord was departed from him." He shook himself as at other times and went through the same preliminaries as before, all unconscious of his unspeakably great loss. But there came no help from the skies.

A few years since our country had a preacher whose name is almost a household word. He knows the Bible. He went around the world, and multiplied thousands hung on his words. His triumphs were more widely heralded than any ovasions ever given to the Caesars. He still preaches the same messages, but the power has gone. It is sad to see him shake himself now and try to be what he once was. He came in contact with healing and Pentecostal truths, and he has refused to bow the neck to the God of power. His hearers sadly shake their heads and wonder and wonder. Most any spiritually minded person can see that something has happened. But he still shakes himself and recounts his former glories. But he wists not that the power has gone. People who have known the most about the mighty power of God are often unconscious of their loss, and the last to awaken to their own condition. Oh, let us obey God, and go forward in His strength. What can be worse than for God to be gone and man not know it.

## CHAPTER IX

### THE BROODING PRESENCE IN THE LIFE OF SAUL

1 Samuel 16:14; 19:20.

"But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."

Saul was, in scriptural language, a choice man; he was both goodly and godly. His physical man was outstanding and conspicuous. Head and shoulders he stood above the people. Outwardly he must have been the physical ideal of Israel, to have so readily satisfied the clamorous crowd. Saul was considerate of his father, was careful of parental affairs. When in trouble and in need he went to Samuel, the man of God, for advice.

In the beginning he was not boastful nor seeking for position and power. When Samuel told him of the high honor that was so soon to be his, the modest man was astonished, and said, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?" (1 Samuel 9:21). When Samuel anointed him with oil at the edge of the city he told Saul, "And the Spirit of the Lord will come upon thee." "And the Spirit of God came upon him, and he prophesied among them."

At this time he was too modest to tell his in-



quisitive uncle about his future honors that were so near. "And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. BUT OF THE MATTER OF THE KINGDOM, WHEREOF SAMUEL SPOKE, HE TOLD HIM NOT."

Samuel soon called a great convocation of Israel, and the lot for kingship fell on Saul, the Son of Kish. "And when they sought him he could not be found. Therefore they enquired of the Lord further, if the man should yet come thither. And the Lord answered, BEHOLD, HE HATH HID HIMSELF AMONG THE STUFF. And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward." It seems that he was stricken with a super-abundance of modesty. To say the least, he was not presumptuous and arrogant over his high office to begin with. The children of Belial "despised him and brought him no present. But he held his peace." It is evident that the worldly minded and warlike element mistook his modesty for weakness.

In 1 Samuel 11:6,7 we read of real qualities of leadership being made manifest: "And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord

fell on the people, and they came out with one consent."

After reigning for two years over Israel, Saul began to develop some traits of character that ultimately brought about his undoing. In 1 Samuel 13:8 we read, "And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were SCATTERED FROM HIM." David was a man of God who could sense the Divine under gleaming stars or in times of lonely desertion, as he housed himself in a cave. But Saul was an impatient creature of a crowd. To hold his crowd was more important to him than to maintain good terms with God. Men, now, are like that too often. To lose God out of the life is not disconcerting, but to lose their following of men and women is a dire calamity according to their way of thinking. To lose a crowd, bothered not Paul; but to keep in step with the Maker of the universe was his chief business. Jesus began with multitudes, but lost them by telling them the truth. To lose the flattering voice of the multitude is not fitting cause for heart-break. To lose God is the big and bitter tragedy of life.

When the people scattered from Saul, he began at once a religion of "doing," rather than of "being." We have too much of that in our midst. We hear much about adopting Philistine expedients to hold the people, especially the young folks. This kind of talk is shooting wide of the mark. We need to get folks to God. God alone has the holding power needed through Jesus Christ.

“Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me . . . and I have NOT made supplication unto the Lord: I forced myself therefore, and offered a burnt-offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But NOW thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.”

The mills of God grind slowly but surely. The prophet said that Saul's kingdom should not continue. Saul, in the sight of God, was a failure when he went on without God. In the eyes of men he was perhaps very successful for a considerable time after adopting compromising expedients. Many folks compromise in the work of God, and, like Saul, for a time outwardly appear very successful in the work of the Lord. But sooner or later the inevitable shoulders its way into the scene and judgment falls in crushing power.

When Saul refused to wait on God at the expense of the temporary loss of a crowd he sold himself into immediate slavery. His chains did not sound so that all men could hear them; but God saw and heard the rattle of his gyves of servitude. At once he became a slave of the people.

It is bad enough to be in bondage to an individual, but to be enslaved by the multitude is horrible.

Dr. Munhall, the veteran M. E. evangelist, was once holding a meeting in Dr. Talmadge's great church, and met Henry Ward Beecher on the street. Beecher was one of the biggest-brained preachers that ever put foot on the rock and soil of our continent. In part he drifted from the moorings of his early faith; but at heart was really in sympathy with the deeper things of God. When discussing with Dr. Munhall the meeting in Talmadge's church, the great preacher suddenly reached over and took both the hands of Munhall in his own; and he said, "I would like to have an old-fashioned revival of Holy Ghost religion in Plymouth before I go hence. But I fear our folks would not stand for it!" Then he stood and wept. Three weeks later he died, full of days and with many honors. Beecher was a wonderful man. His soul God had made wide like a prairie. His kind of intellect comes once in a century. His speech was racy and musical as a singing brook. But his life after all was a tragedy. He was bound like Caesar's captives to the chariot wheels of what pleased men rather than God. Oh, the pity of it all!

When Saul rejected and lost the Spirit of God he had to be entertained like a spoiled child. David was valuable to him as a musician to soothe the nerves of this backslidden, unkingly king. In his dark hours, when possessed with bitterness of soul, he sought the pleasures of music rather than a reconciliation with God. The fingers of arch-angels cannot pluck music from heavenly harps that will heal tragedy such as Saul had. God alone had the power to touch the troubled spirit of Israel's

mad king into quietness and calm. But he did not look to God for help.

His very being caught fire with jealousy when he crowded out the Spirit of God. He was a king only in name and opportunity. But he forgot about the big business of being king for God, and instead, he hunted the young shepherd lad as a hound trails a hare. He did this because his soul had withered into hardness since God had left him. Envy had burned up his early modesty, and though his body was big, his soul was left small and shriveling.

Carlyle has said that man is incurably religious. This was so before the canny Scot said so. Man may leave God, but may not abandon religion altogether. When men are quit of God they usually fondle some kind of spurious doctrines.

Saul went to a spiritualist medium when he was abandoned by God. Plenty of folks do that today. Saul going to a demon-possessed woman for instruction was about the last step down in the journey of religious degeneracy. About the last act in the drama of Saul's life is his suicidal whine for death. How awful was his outgoing from God. Saul really committed moral suicide when he put the sword of disobedience to the throat of the plan of God for his life. The worst kind of suicide in the world is the kind that stabs dead the desire for God and God's way. And this came to a man who had had the Brooding Presence on his life.

## CHAPTER X

### THE BROODING PRESENCE IN THE LIFE OF DAVID

#### 1 Samuel 16:13.

"And the Spirit of the Lord came upon David from that day forward."

David and Saul afford direct and profitable contrast. One was the choice of man and the other was the choice of God. Both were tested and both were human. The test must come to every man. To David it came burning hot in early life. He was encouraged by one mighty victory over the giant; but he soon found himself hunted like a beast. God's best men must have early testings. Saul had his testings late in life and never recovered his moral equilibrium. But David had his in early life and learned to depend on God. The prophet Jeremiah said that it is good for a man to bear the yoke in his youth (Lam. 3:27). God early yoked David to grief, loneliness, and persecution. Saul feared man and David feared God. This explains the contrasts in their lives. It is very interesting to contrast the way David and Saul acted when tested in the matter of a crowd.

David went out after the ark of God and all the chosen men of Israel went with him. He began with a big meeting that started fine and ended disastrously. Preachers hold big meetings, but God



has revivals. David's meeting started fine; the music committee had done their best and succeeded to the full extent of the most sanguine anticipation. "All manner of musical instrument" were being tooted, blown, pounded, clanged, and sounded. Cornets, harps, psalteries, timbrels, and "What not" were all being carried in the procession. I know they were all happy; for the meeting was big, and there was not a single shout of some religious enthusiast to spoil the day, for not a single peep in sacred writing do we catch of them in 2 Samuel 6:1-10.

The meeting was apparently up-to-date with all the modern ideas of having the blessing of God in the midst of men. Of course, some of the old saints of Israel were in a quandary, for some of the old-time children of Abraham knew that the thing was not being done according to the Scriptures. The book of Numbers gave plain directions in the fourth chapter, when it said, "And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it: . . . after that, the sons of Kohath shall come to bear it: but **THEY SHALL not TOUCH ANY HOLY THING, LEST THEY DIE.**" **THEY WERE DOING THE RIGHT THING IN THE WRONG WAY.** Perhaps some old-time fundamentalists dared to brave the popular clamor of the hour and insist that the Word of God be considered. If they did try to reform that great crowd the din of David's mighty meeting was so deafening that nobody paid much attention to them.

Of course, the very success proved that the modern method of going ahead was right, and the manner of trudging down the road with the ark carried by priests was entirely antiquated. The Modernistic expedient copied from the Philistines apparently was arriving at the same desired end. When lo! the clumsy-footed oxen shook the cart and appeared to endanger the ark; then Uzzah put hands on the ark of God, and—God came into the meeting. **THE COMING OF GOD BROKE UP THE MEETING!** We do not know what became of the music master. I have often wondered what became of his musicians, and as for the crowd they left so fast, I am sure David's personal workers did not have time to get their names and addresses or even mention the signing of cards. When Uzzah died, the music all must have stopped, and when God came on the scene we hear of no one hanging around but David. I think he must have been about the only one left.

David is the only one mentioned after the high notes of the master flutest had died away, and I fancy the music master had gone so fast that he had no time to wait and receive congratulations. When God came into the meeting, it frightened David fearfully, and the ruddy-faced shepherd-king found that God as a reality was altogether different from what he had deemed Him to be.

It would appear that David did not make up a new slate for another meeting for three months. His last meeting had not turned out well, and it had gotten on his nerves, perhaps. He very likely looked into the Scriptures during that time, for

when he started again God gave him a real revival. He heard that God was blessing Obed-Edom because of the ark of God. David was honest at heart, but had been so busy making successful war that he had neglected the Scriptures; but the second time he went forth in a scriptural way. A chastened and saddened David moved the ark only about thirty feet, and then sacrificed oxen and fatlings. Oxen were valuable, but David was anxious for a real revival. He paid the price of sacrifice. The fatlings are significant; they mean that he did not offer skinny, old cows with wrinkled horns that had lived out the best of their days. He gave God the very best, and something happened. We can press-agent a crowd into being, but it takes sacrifice to have a revival. The right kind of sacrifice is needed now in our own times.

Somebody must pay a price and sacrifice if God really is to come on the scene in blessing. I believe in getting all the crowd you can get after you come out of the upper room with the Baptism of the Holy Ghost burning in your soul. However, we should get the upper-room experience first; and then we have something worth hearing in the way of a tale about God.

David sacrificed deeply, and then when the blood was shed, acted in a way that was very undignified in a king. HE DANCED WITH JOY BEFORE THE LORD. He was so joyous in God that the more he danced the more enthusiastic he became. A revival is fundamentally different from a meeting; don't you know? I don't imagine Joab enjoyed it very much. Others caught the fire; and

it leaped from heart to heart like a forest fire. Soon they all were shouting and went forward with God. Now David was having, not only a MEETING, but a REVIVAL. Don't think I am antagonistic to the best of music and the size of crowds. Plus God, they are fit and proper. Without Him they mean nothing spiritually. David began with the chosen men of Israel and finished with ALL Israel. He got a crowd all right. The crowds will come where God is. Then they had music again.

David got happy, real happy, yes, hilariously happy. His emotional life was stirred. A religion without emotion is like rivers without water, veins without blood, skies without sun, and larks without song.

It is perfectly right with many folks to be convivial over good companionship at a dinner, but a shame to give forth joyous praise to the most High. When Elisha was requested by the king to inquire of the Lord for him, he said, "But now bring me a minstrel. And it came to pass, when the minstrel played that the hand of the Lord came upon him." We have music in our worship because music is the loftiest expression of praise. This incident shows it to be also a vehicle for the power of God. Music affords an outlet for emotions that well up in the soul of the devout. While many of us are not able to sing eloquently with our lips, yet the moment we really begin to worship God, our soul is bathed in song.

David's soul was deluged with a shower of ecstasy. He had slaked his thirst from a new foun-

tain that day, and with bounding good feeling returned to bless his home. He did not get all the way home until he met Mrs. Michal David. I fancy he saw by the glance of her eye and the purse of her lips that she had something on her mind. She, the king's daughter, was outraged, disgraced, and filled with shame. With sneering lips she goaded, and with angry skill painted the shame of David's action. Very likely he was wise enough to wait until she ran out of breath; and then spake the king, "It was before the Lord, . . . I WILL play before the Lord. And I WILL be more vile than this, and WILL be base in mine own sight."

David stood his ground. It took more courage to face his irate wife with the pride of a king's daughter in her soul, than to kill lions and bears in the mountains. "Therefore Michal . . . had no child unto the day of her death." Every Jewish maiden looked forward to the possibility of mothering the Messiah. To be barren was the worst calamity that could enter her life; and, if I read correctly, Jewish mothers were lovers of babes rather than coddlers of dogs.

Michal is the name of the modern church—childless because the legitimate work of the Holy Spirit is criticized until He is grieved and quenched, and God is unable to work. The church of Christ has no excuse for existing unless it sees children born into the kingdom of God. The home without a love for pattering feet is abnormal. A tender babe is the best poultice in the world for a broken heart. Once I saw a mother clasp tight to her heaving breast a dying child. How I did hunger for the

power to coax back its health from the shadows of death, that its cheeks might be filled again with the dimples of life, and the ashen lips of the mother might become again a playground for smiles. How I would like right now to project myself into the past for a moment and feel the thrill of my dead mother's kiss, and bask in the sunlight of my father's smile. They loved me, but I might as well attempt to grasp the darkness of a long night in my fist. I am glad that I was born into the world with a mother's welcome.

The worst part of it is that the modern church cares naught for her children, and despises the birth pangs that would bring children into being. It is taken up with everything else but that of looking after her chief business. The agonizing cry of the early church was, "Let us get together for prayer and besiege the sky that sons and daughters may be born." "Hear from God" was their battle cry, but the present day call is for supper and social times. The same old battle is on, and, instead of the soul of the church leaping in swift response to the call of God, she languidly lounges in the arms of an adulterous world. Today Michal despises revivals.

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In the Old Testament times the Holy Ghost came upon people for different purposes; at times apparently regardless of spiritual conditions; yet was never poured out on the masses in general. A general outpouring, however, was foretold in the Old Testament. Joel 2:28, 29, "And it shall come to pass afterward, that I will pour out my Spirit on



all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days shall I pour out my Spirit." This refers to more than individual crises and fillings.

This reference prefigured a future outpouring on a wide scale, and Peter referred to this while preaching on the day of Pentecost. This was come about on the day of Pentecost, and will even yet have a remarkable fulfilling among the Jews as a race. On the day of Pentecost, the Holy Spirit was poured out in such a way that onlookers could SEE AND HEAR COMPLETE EVIDENCE OF THE SPIRIT'S OUTPOURING PRESENCE. On this day; ALL FLESH was put over in the immediate "Whomsoever" of God. On this day the Holy Spirit spoke through lips of clay to the amazement of all concerned.

Jesus had definitely attempted to apprise the disciples of this approaching spiritual phenomenon. Mark 13:11 says, "But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it IS NOT YE THAT SPEAK, BUT THE HOLY GHOST." This shows that Jesus plainly taught that the Holy Ghost would and could speak through the lips of a human being. This was a wide and adequate statement, that explained Pentecostal phenomena to honest and truth-searching hearts.

John 7:39 gives clearly the thought that the

Holy Ghost was to have a wider and far more significant part in the New Testament time than in the old Jewish dispensation. "This spake He of the Spirit . . . for the Holy Spirit was not yet given." Again in John 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, THAT SHALL HE SPEAK: AND HE WILL SHOW YOU THINGS TO COME." The speaking in other tongues on the day of Pentecost was a fulfillment of this very prophecy by Jesus Christ. Jesus made the promise, but it was not fulfilled until Christ was glorified. Jesus is just the same Christ today that ascended from the mountain top, and the Holy Ghost still speaks through men and women and children to the praise of Jesus Christ. Studied from this angle the Baptism of the Holy Ghost becomes a vastly more important happening in the life.

## CHAPTER XI

### PENTECOST IN THE EARLY CHURCH

The Pentecostal movement is here. It gains favor and disfavor in religious circles, but like Banquo's ghost, it will not down for God does not change. It is well to compare the latter-day Pentecostal movement and see if it has any ear marks of the first Pentecostal outpouring. If it has any such characteristics, it ought to be honestly considered; and if not, it should be thrust aside as spurious. If it cannot stand the acid test of Scripture searching, it should be guillotined with truth; if, on the other hand, it is scriptural, it should have the support of all Christians that love God's full and complete truth.

Let us make a brief study of contemporary religious conditions that obtained in the day of the New Testament church. In the day of Christ the political world was in the midst of violent upheavals, and religion lived in theories rather than in facts. Boat-loads of heathen gods were dumped into the Mediterranean Sea by the the unbelievers, and the religious world was, for the most part, apathetic. Man was deified and world leaders rose like meteors, and were just as quickly abandoned and forgotten. The career of President Wilson with his rapid rise to world-wide leadership and his hurried and effective dismissal was exem-

plified many times over in the lives of many, many standard bearers of Roman political life.

The great poets were quoted considerably but little read, and immorality was rife and rampant. Statesmen in desperation flounced quickly about for new planks to appease the ever-changing whim of the unstable populace. Divorce and prostitution were viewed with scarcely a shrug of the shoulder. Money was the god of the hour, and at this shrine did both priest and politician bow in devout adoration. Religious tolerance existed largely because of a stupefying indifference to religion in general. The corruption of political and home life was fearful and degrading.

Religious issues were clouded and grossly obscured. A very small remnant was left with open ear to hear the whispers of Deity. Rabbinical lore took the place of the Word of God, and priestly interpretation was accepted as a finality by the multitudes. The Sadducees strutted about and learnedly told handfuls of listeners about the things that God could NOT do. They were the higher critics of that day, and while not so many in number, yet their teaching was a leaven that had largely sapped spirituality of its vigor and vitality.

Religious leadership was at sea, and in turmoil. Pharisaism had degenerated into lifeless formalism, and the dynamic was dying out of the faith of the most spiritual of them. Many men of God wrung their hands in consternation and helplessness and dejectedly asked, "What next?" The Herodians openly flouted at the orthodox notions

of God. To make it plainer, they had plenty of notions of what God was NOT, but little or nothing of what God really WAS. Many temples among heathen, and synagogues among Jews were empty and deserted. The supernatural manifestations of God in the actual affairs of men were not to be thought of or tolerated in cultured or scholastic circles.

The idea of God as a God of actual, present-day manifestations was hooted by the scholars, and hotly protested by the priesthood. God as a God of wonder-working power was an undreamed dream for the vast majority. God was grossly misunderstood by the multitudes. The idea of supernaturalism had become submerged.

God came to earth in the form of Jesus Christ, and performed miracle after miracle; and Jehovahless materialism began to have a few peep-holes through which masses of common people might get a glimpse of Deity. The so-called cultured thinkers of the day flung off their cloaks that made them look like sheep of God, and acted out the part of the maddened wolves that they really were. They swiftly hanged Jesus to a cross, and walked on in bitter hatred of supernaturalism. A little band of broken and beaten followers slunk out into a despair of hell's awful making. Everything seemed to be wrong, but the blackness of the night was relieved by the shining of a single star—namely, the promise of the resurrection. With souls jammed with hell's midnight they scurried hither and yon. Christ arose according to promise, but

His brief stay with them consisted of intermittent visits, and He suddenly left them to go into the sky. Questions lingered in their hearts and raced across their lips even as He disappeared; and, in the thought of many, perhaps, the resurrection ended in failure on the part of Christ to accomplish anything permanent.

They were bidden to tarry at Jerusalem until they were endued with power that they might witness for Him. His abrupt disappearance protruded rudely into their lives and forced them to pour out their hearts to God in prayer. There was nothing else they could do. Hours elapse lengthily, and no voice from God!

By being faithful they finally heard from above. God always fulfills His part of the work. Suddenly, like a flood, a rushing, mighty Baptism from the sky came down upon them. They were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance.

When the one hundred and twenty received the Baptism of the Holy Ghost on the day of Pentecost, it filled folks with amazement, and the meeting advertized itself. It made folks marvel, stirred towns, synagogues, ecclesiastics, and hell. It brought out scoffing from some, and yet it cut its way to the hearts of the multitude as a gleaming sword. The scorners said the disciples were drunk and they surely must have acted that way. Drunken folks are talkative and are sometimes hard to silence. People filled with the Holy Spirit and the love of Jesus, have a fiery tongue of praise that



the world fails to understand. A vision of the Christ will loosen the tongue invariably. Some say they can't praise God, but they need to become apprised of the fact that more is said in the Word of God about praise than prayer. Jesus cast out dumb devils when on the earth and He can do it today.

People full of wine are visionary and enthusiastic. They put life into their doings. Wine in the body does away with conventionalism and takes short cuts to obtain desired results. I am sure the early disciples did not worship Christ in an atmosphere that was thickly laden with formality. The Jewish synagogue had formality a plenty, but they crucified Christ. We have too much formality today. It was prophesied in the book of Timothy, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; **HAVING A FORM OF GODLINESS, BUT DENYING THE POWER THEREOF: FROM SUCH TURN AWAY.**" We have plenty of formality in our modern religion, but very little power. But Jesus said to His disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." The Greek word here translated power is "dunamis," from which we get our English word dynamite. Most

truly, this power from on high caused a violent upheaval in the religious world, and there was nothing tame about it. Dynamite is a high explosive, and is feared by the great majority of men and women. Likewise people have reason to fear this power from on high, when they do not place themselves in the right attitude toward it. In Acts 5:11 we read the result of the death of Ananias and Sapphira: "And great fear came upon all the church, and upon as many as heard these things. And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them.)"

Truly, the New Testament church had the "dynamite" of God within it. It blasted its way through the stone walls when they tried to hinder the work of God by putting Paul and Silas in the dungeon.

They were unsuccessful, for God Himself came to the rescue and literally shook the walls of the Roman prison with His might. Small wonder the early church gained influence among men, for the majesty and the miraculous power of the Divine God put to confusion the opposition of men. When New Testament preachers held a meeting in a city, something happened. Usually they had either a riot or a revival. No wonder they cried out in fear, "THESE THAT HAVE TURNED THE WORLD UPSIDE DOWN, ARE COME HITHER ALSO" (Acts 17:6). The "hither also" meant something in those days. That the Jewish leaders hated, and

even feared more than they hated, Paul's preaching in town, showed how far the Jewish leaders were out of line with the divine standard, as laid down in the Scriptures of God. The world needs modern Pauls to preach in the same fashion, concerning the same wonder-working Christ.

Again, drunken folks are, for the most part, fearless and not easily embarrassed, and, perhaps, this is another reason why the Jews of Jerusalem called the disciples drunken on that memorable morning. Before this Baptism of the Holy Ghost took place, craven cowardice had gripped the heart of each and every disciple and squeezed it dry of courage. The little maiden had put her finger in the face of Peter and with her reproachful lips, had scorned him as a follower of the lowly Nazarene. After the Baptism with the Holy Ghost, he faced the high priest, the maddened Jews, mobs, jails, and the devil. Surely, the disciples had enough to embarrass them, for they were beaten and put in jail. Their enemies could not keep them there very long for they unlocked the door of their dungeons with the key of prayer, and with the glow of God upon their faces, marched out in company with angels, to preach again the same wonderful message.

Another result of indulgence in wine is a state of hilarity in some cases. Some with too much wine end up on the floor in a stupor. Paul found Jesus on the Damascus road, and was smitten to earth beneath the power from above. People today, at times, come in contact with the same kind of experience.

Something happened to Paul that was a bit strange in the eyes of the natural man—"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: AND HE FELL TO THE EARTH, AND HEARD A VOICE saying unto him, Saul, Saul, why persecutest thou me?" If Paul was in the average church today and told his experience, he would be branded at once as a fanatic. He said, in 1 Cor. 2:4, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Not everybody finds Christ as Paul did; but some do. Christ is just the same today.

Jesus Christ believed emphatically in the demonstration of the Spirit. When Jesus came into the city (Luke 19:37), "The whole multitude of the disciples began to REJOICE AND PRAISE GOD WITH A LOUD VOICE for all the mighty works they had seen. And some of the Pharisees among the multitude said unto him, MASTER, REBUKE THY DISCIPLES. And he answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out." This shows that the followers of Christ got happy while He was on the earth with them, and praised the most high God in a LOUD VOICE. The Pharisees requested Jesus to put a stop to the demonstration. But Christ gave them an answer which indicated that praising and rejoicing was fitting and proper for His followers. The Sadducees and Pharisees are not all dead. They stand on the

edge of Pentecostal revival meetings in our day, and, in company with all kinds of sinners, sneer at the demonstration of the Holy Ghost. Many times they belong to some church.

Things happen today when folks get drunk on the Spirit's wine from heaven. There is bound to be some shouting when the Lord comes round. In the early days of Methodism, shouting and Methodism were synonymous terms. The devil has never liked the shout of victory in the camp of God. When the people shouted in the days of Joshua, the walls fell flat and the people of God marched into Jericho in victory. Religion is not all noise, but demonstration of the Spirit cannot be divorced from a Bible revival. No wonder the unbelieving scoffed and said, "These men are full of new wine" (Acts 2:13). Things happened in Jerusalem at that time that were out of the ordinary. The early Christians rotted in dungeons and graced burning fagots with ineffable glory; covered with pitch, they furnished candle light for Nero's banquetings; and, chained to the horns of wild bulls, they gave sport for brutal mobs. Flung to lions, the early Christians endured as seeing Him who is invisible, and overcame the devil with the blood of the Lamb and the word of their testimony. They fought victorious battles uncompromisingly by faith in Jesus and the blood, and, by this power of the Holy Ghost, they became more than conquerors in Jesus' name.

## CHAPTER XII

### PENTECOST A DISTURBING FACTOR

God's Word is forward. His Truth is always a disturbing factor in the lives of men and nations as well. Men are always slow to see the value of God's kingdom as they sit around the flesh pots of Egypt. Often we must sacrifice the good to gain God's best. God's program is, as before intimated, usually disturbing before it is assimilated into the life. God's call through Moses was not of such a nature as to quiet the nerves of Pharaoh. The Jews came out of Egypt through miraculous deliverance. They tarried at Sinai for a time, but God said "move on" and the only way to keep step with God was to obey. God's onward goal was not Horeb, no matter how much better it was than the Egyptian brick kilns; His plan was the fine and fair land of Canaan. Stops might be made at the end of every victorious day, as they traveled toward Canaan, but every camping place was but a temporary arrangement until God led them to the land beyond the Jordan. When God had them break camp, it was never His will for them to put their faces toward Egypt, but toward the hills of Lebanon. When the cloud by day and fire by night moved forward the Israelites journeyed with God, and when the pillar halted, they halted.



They had to walk carefully lest they outstrip God, or worse yet, lag behind. God blessed the old-time saints who, in touch with God, obeyed Him implicitly; but we cannot expect to loiter with victory on the Egypt side of the Red Sea when God's host has crossed over. The yon side of the Red Sea was all right until God said, "March through;" then it was not all right.

When God began to open the Bible in the after part of the Dark Ages, the fires of persecution broke out, and many thousands of martyrs were burned at the stake. On pain of death, men read the Word of God. Martin Luther went straight across the grain of contemporary religious interpretation, and the pope sent out emissaries to "fill the fool's mouth with gold." They went to him, but had to report that they had failed, for "the fool would not eat gold." God has always had a remnant that has had iron-clad convictions dipped deep in love for the Word of God as written.

In the Dark Ages, God began with the ilk of Martin Luther to lead back to the New Testament pattern of religious experience and doctrine. With infinite patience He has been slowly leading His true followers back to the Pentecostal program. The Protestant Reformation was a tremendous step and its battle-roar shook continents.

I believe that Martin Luther, in the march of God, was used mightily of Jehovah, but for me to confine my preaching to justification alone would not bother hell in the least. "Why?" you might ask. Well, God has included that teaching in the

bundle of His truth, and He has marched far beyond that by now and He has also given much additional light.

Wesley preached all that Luther preached and much more; and Green, the sceptical historian, said that the Wesleyan movement saved England from moral ruin. Wonderfully did God use Methodism in the beginning of that movement. Every evangelical creed and crowd felt the mighty impact of God; and, while they did not accept Wesley's doctrine by any means, yet the spirit of revival filtered through into the teaching and preaching with fine effect. Wesley was greater as an outstanding leader of a movement than as a maker of a creed.

Wesley was hooted in derision and pelted with rotten apples in contempt. The schools scorned him, and the churches barred her doors in wrath and fear. The religious leadership viewed him with consternation, and priests and ministers were many, many times in the forefront of maddened mobs that howled for his blood like hungry wolves after a lonely Alaskan traveler. Invariably the religious leaders of the day have done this. The religious leadership of Christ's time demanded His blood.

The mighty Pentecostal movement of healing and salvation with the Bible pattern of the Baptism of the Holy Ghost cannot be an exception to the rule. It is bitterly opposed by the religious leadership of the day, and this should be expected.

It may and will disturb folks settled at ease in Zion and Horeb, but remember that God will not stop with the faithful ones this side of the Bible pattern for a Bible Baptism. Modern Pentecost is very distasteful to some; but why should we be surprised when it encounters such deadly hostility from the church world? I have not heard of the devil getting converted. He is just the same Christ-hating being. Neither has the human heart changed.

Some people claim that Pentecostal preaching ruins churches. There is only one church in the world, and that is the church of the Lord Jesus Christ, composed of those who have been "born again." Christ said that the gates of hell should not prevail against His church. God's truth does destroy and put to confusion a lot of man-made notions that do not, after all, constitute the tenets of the true church of Christ. This is what happened in Jerusalem. The Jewish rabbis, I suppose, were all willing to admit that the teachings of Christ and His disciples were church-wrecking in effect. They crucified Him because His teachings disturbed their creeds. While it is true that they nailed the body of Jesus to the cruel cross, yet the truth He preached could not be fastened down with cruel spikes nor its heart bled with the spear of hate.

The religious life of Jerusalem had been blessed and used of God mightily in its day, but the religious leadership had failed to keep step with God. When God repudiated the church life in Jerusa-

lem, only comparatively few devout souls were cognizant of the fact. Jesus was crucified and they thought they were done with the subject of Jesus. Divine power tore in twain the vail of the temple, but the Jews patched the curtain together and went on in blindness without God. Worship continued punctiliously among the Jews after the crucifixion, yet their worship was divorced from God. The fact was they did not want God, and did not miss Him, for they had never known Him as He actually was. Almost a half century afterwards God took the Roman empire for tongs and put them into the furnace of affliction, but still they loved darkness rather than light.

Recently I held a meeting in a certain church. It had been seven years without a pastor, I was informed. About ten or eleven years ago it had been full to overflowing and had been the most spiritual church in town, noted for its fine meetings and the excellent class of people that attended. It was full of young people and was official headquarters of the denomination in that state. In the same town, they had had a large Faith home for the care of children and the aged. In connection they had had a fine Bible training school in a large stone building, and a splendid dormitory located by its side. It was noted far and wide for being a great revival center. About ten or twelve years ago, in the midst of a revival meeting, one man prayed throughout the night at its altar and received the Baptism of the Holy Ghost, according to Acts 2:4, speaking in other tongues

once or twice. One night afterward, when folks fell beneath the power of God as Paul did on the Damascus road, and the Holy Ghost slew mightily, the preacher closed the meeting to stamp out the tongues heresy.

The baptized brother was disfellowshipped and spiritually excommunicated for his supposed heresy; but, lo! what were the results? The Bible school soon died, the Faith home became empty, and the dormitories no longer resounded with foot-falls of Bible students singing the song of victory. The preacher left the country, and the opposers who sat behind the scenes and dictated the policy of the school and church have died or moved away.

While I was there preaching, there were but four families represented that had formerly attended, and they were ones who had taken absolutely no part in the discussion of the matter. While I was there the ostracised brother came back into the country full of grace and love, and wept as I preached. A Pentecostal lady owns the building, and Pentecostal folks are worshipping in the church now. The leaders had turned down God, and for seven years it had been apparently impossible to hold any kind of a service in it.

We cannot trifle with God, and not pay the penalty for rejecting His truth. God holds people responsible for accepting or rejecting His truth. Individuals as well as nations have their Kadesh-barnea.

## CHAPTER XIII

### PENTECOST AND PAUL'S BOAST

#### 1 Corinthians 14 to 18

God made man in His own image, and gave him speech as a means of expression. One of man's differential and crowning qualities of superiority over the kingdom of beasts is embodied in his ability to think and reason. Language is, therefore, a God-given gift of inestimable value, for it is a vehicle of conveyance for transporting thought activities from one brain to another brain. Without the use of words to make oneself understood the mightiest aspirations of the soul would languish and die in hopeless imprisonment and the loftiest and best thinking would forever be entombed. Some folks are so loquaciously talkative that they scarcely take time to think. And yet it is a psychological fact that we talk into being many of our deepest thoughts. Without speech we can not coherently or consecutively think.

The first language was God-given and must have been wondrously beautiful, for all that God makes is beautiful unless diverted from God's channel of divine purpose. One language once reigned like a far-sweeping sky over all of the human family. But sin entered in and they began to construct a



foundation of safety of their own make. The tower of Babel was a carnal scheme, a man-planned salvation from the judgment of God. It was a sinner's substitute for repentance. God was displeased and confounded their speech until it was broken into many tongues. This was a strange thing for God to do. But God abounds in things that are strange to man. Many languages are the direct result of sin according to the Word of God (Gen. 11:1-9), and why should it be thought strange that in Christ we should some day have a restoration of this one speech idea to men and women. My personal belief is that after the millennium, in the New Heaven and the New Earth there will be but one speech for all intelligences that inhabit the will of God. Confusion of tongues was caused by sin and surely when the cause of many languages is removed then why should the result tarry in our midst as an unwelcome guest?

A man can say that he does not believe in the Baptism of the Holy Ghost and the Bible evidence of speaking in other tongues as though that settled the matter; but that does not settle the matter. Unbelief does not settle anything save the destiny of lost souls. Paul says, "For what if some did not believe? Shall their unbelief make the faith of God of none effect?" Unbelief has always shaken a lion's mane, as it growlingly menaces the advance of every new and important truth. Why should we expect it to be otherwise now?

Some say speaking in "other tongues" is foolishness, every whit! I have heard some very prom-

inent men say so, but they were just voicing opinions. They were not influenced by Bible facts as they ARE.

The higher critic scoffs at the Word of God when it says, "Ye must be born again;" and the good fundamentalist brother takes issue with him, as he should. But when he says that the modern Pentecostal movement is of the devil, and assumes open hostility toward the speaking in other tongues as the Spirit gives utterance, then he is in a similar boat to the higher critic's. "Ye must be born again," and "Forbid not to speak with tongues," are both found in the same Book. If the New Testament idea of the Baptism is to be discarded, why not do away with Regeneration also? To be logical we must say that if one is not for our day, then neither is the other for our time. If we are to chisel one, why not carve on both and be consistent. We cannot be consistent and criticize the higher critic when he cuts into the Word of God with his right hand, if we in turn mutilate it with our left.

Really, in God's sight, the unbeliever in healing and tongues and the higher critic are both sailing the same sea in slightly different crafts. Both flout portions of the Bible; and, while there is a difference between the twain, it is a difference of degree but not of principle. The principle is identically the same. The Modernist rejects the supernaturalism of yesterday, and the Fundamentalist rejects the supernaturalism of today. All the platitudes of unbelief against the Bible standard of the Baptism

of the Holy Ghost were worn threadbare years ago by the enemies of the New Birth. Every argument that will do away with the Bible pattern of the Baptism will do away just as effectively with Regeneration.

Pentecostal folks do not claim to be infallible. The Pentecostal truth is of God, but those who propagate it are human; and, of course, the human element enters in ALWAYS and must be considered. The human element always introduces certain weaknesses that indicate failure on man's part with relation to any truth, but never, never invalidates the truth of God. To find fault with Bible truth is to find fault with God. The Christian is the sinner's Bible, as a matter of fact, but God will hold the sinner responsible for accepting or rejecting His Word.

The Pentecostal movement rises or falls according to its scriptural basis, rather than by the successes or failures of its advocates. This is not true of its influence, however, sad to say, and we do not underestimate this very important fact in considering the question. The Book says, "Ye must be born again;" and notwithstanding that countless numbers of weak and wicked folks have professed Regeneration, and dishonored the doctrinal truth, yet the doctrine of the New Birth lives, because it is God's truth, and will live no matter how much fallacy may cluster and cling about it as a doctrine. It lives as a fact because it is one of God's facts. God's facts cannot die, and the modern Pentecostal movement is affiliated with a FACT in God's pro-

gram. It cannot die until God changes His program.

A study of modern Pentecostalism leads at once into a study of Supernaturalism. God is supernatural and always manifests Himself in the way that His infinite wisdom dictates. His manifestations have never fitted into the schemes of men. Let me illustrate. He worked with Moses and unveiled His power by the use of the rod; but with Joshua the ram's horn came into place. With Gideon it was a plan of wonderful simplicity, the water-pitcher being brought into the place of prominence. Ezekiel was told to dig a hole through a wall; and, at another time, was told to shave His hair, burn one part, and fling another part to the winds, with still further instruction to take a few scattering hairs and bind them into his garment, etc. Jeremiah was told to take a linen girdle and bury it in the Euphrates and then, later, to exhibit it when marred and ruined by exposure.

God's program does not and cannot fit into the program of carnal men for the very reason that He, Himself, has stated in Isaiah 55, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." God's Son was misunderstood by the so-called thinkers of His day. He was a misfit in man's program. God has had His program from the beginning. The trouble with the world is that man has departed from that program. "As for God,

His way is perfect" (Ps. 18:30); and, in very faithfulness to man God cannot give up His own perfect program to accept man's imperfect program. The fact of the case is, God did not confer with man about His program on the day of Pentecost, and He is not quizzing man about his likes and dislikes of Pentecostalism now. Old-time Pentecost was a fine meal for fattening souls; but it was NOT ground in a Pharisee-Sadducee mill with Jerusalem label stamped on the sack; nevertheless, many liked it and got spiritually fat, while the Pharisees grumbled. The main reason why most folks oppose Pentecost today is that it is not properly trade-marked ecclesiastically.

Many folks speak sneeringly of the subject of other tongues as though that were enough to smite the subject dead. Others say it was given in time of special need to the disciples that they might make the multitudes of Jerusalem understand the gospel message. Is this according to facts?

In my own mind I have often etched a picture of the early disciples with hearts bursting, full of enthusiasm to tell out the story of Jesus to vast multitudes that were hanging about breathlessly to hear every word that fell from their lips concerning the Son of God.

A careful study of the early Jerusalem picture reveals just the contrary. Acts 2:4 is an altogether different kind of picture. No multitudes were then in sight, when they first spoke in other tongues. The apostles and the rest of the 120 were by them-

selves apparently and loneliness like a brooding fog was overshadowing them. They were out of accord with the rest of the world. Just a little band of followers of Jesus that were in PERFECT accord with each other and had no need whatever of another language that they might better understand each other and thereby get into closer understanding and fellowship. ALREADY THEY WERE OF ONE ACCORD. Therefore, it was not FIRST given that they might make multitudes understand them, nor understand each other. That multitudes did understand was the AFTERMATH and a LATER result.

When the fact of their speaking in tongues was noised abroad, it drew a crowd of curiosity seekers that were filled with amazement over this mighty miracle. There is no hint that they ever got the language to carry on a conversation with, but it was evidently a fiery tongue of praise, used of God to demonstrate the supernatural and miraculous. There is not a hint that the persons speaking understood what was passing through their lips either. Folks listening, heard and understood and therein was the miracle. Remember these people were already saved and rejoicing in a knowledge of a resurrected Christ. If they were all with one accord in one place, by no twisting of words is any man permitted to indicate that they were not in complete harmony while waiting for the Baptism of the Holy Ghost. It is also unreasonable to assume that they did not understand each other perfectly, or else how could they have been of



one accord? The fact that they were met together with one accord is mentioned twice in the scripture. This indicates in double fashion that they did not need new tongues to understand each other, or the Scriptures would not say they were of one accord. The Scriptures cannot be broken.

Some say that to get the Baptism we must have the rushing mighty wind and the cloven tongues of fire. This is very poor logic, for the rushing wind and the cloven tongues of fire are mentioned before the Baptism. The Baptism is mentioned after these other two manifestations. How can we logically consider these two manifestations as evidence of the Baptism since they are mentioned before the Baptism itself? They cannot be evidence of something that had as yet not been when the rushing wind and cloven tongues of fire are first mentioned. A witness testifying about a crime before one is committed is unthinkable in the courts of our land. Neither do we hear of the rushing wind and cloven tongues again after the Baptism took place as recorded in Acts 2:4. The cloven tongues of fire and the rushing, mighty wind and speaking in other tongues imply the idea of a trinity of Holy Ghost manifestation, that could be repeated in our day if the same conditions are met. However, the Bible is very clear on the point that speaking in other tongues was the ONE result of the Baptism in Acts 2:4. Let me repeat again, and the Scripture bears me out, that the cloven tongues of fire and rushing mighty wind

came BEFORE the Baptism, and any unprejudiced mind can easily see by reading Acts 2:4 that after Baptism there is only one evidence mentioned after the Baptism is recorded, i. e., "speaking in OTHER TONGUES as the Spirit giveth utterance."

Some say that the speaking in tongues is only one of the nine gifts as recorded by Paul in the 14th chapter of 1 Corinthians. The speaking in other tongues as one of the gifts referred to by Paul, is DIFFERENT FROM ACTS 2:4 IN PURPOSE, ALTHOUGH THE SAME IN ESSENCE. After the Baptism of the Holy Ghost, when the Spirit comes in to dwell and abide, the gifts are distributed as pleaseth God. With the Baptism of the Holy Ghost some have the gifts of the Spirit who divideth to every man "severally as He will." In Acts 2:4 there is nothing said about the gifts, but just a plain, unvarnished fact is there recorded. They were filled with hte Holy Ghost and "began to speak with other tongues as the Spirit gave them utterance." Why quibble over a plain fact? I have no disposition whatever to ignore Paul's corrective teaching on the misuse of the gifts of the Spirit, and will come to that later.

In Acts 2:4 there is not a thing about distributing gifts, for there is a distinct difference between speaking in other tongues as an evidence of the Baptism in the Holy Ghost and retaining the experience as a permanent gift after obtaining the Baptism of the Holy Ghost. I spoke in other tongues, when I received the Baptism in the Holy

Ghost and at various times since, when under the power of the Spirit. But I do not claim to have the gift of unknown tongues. Some do speak at will when praising God.

Let us turn now to the tenth chapter of Acts, and consider the case of Cornelius and his kinsmen. Peter reached the house of the devout man and in the midst of his sermon, the Holy Ghost fell and they received the gift of the Holy Ghost. In the 46th verse we read that they **SPAKE WITH TONGUES** and magnified God. Nothing is said here about gifts being evidence of the Baptism. Here is a company of Jews in an Italian household, and why does it read "tongues" when just "one tongue" was enough to make Jews and Italians understand each other, if God gives other tongues for the purpose of preaching the gospel alone? Then again note carefully that Peter and his six Jewish friends were already engaged in the service, and they understood each other before tongues came among them, or how could Peter have conducted the meeting and preached Jesus as he did? The fact is, we have every proof that an honest mind could see that they understood each other clearly before tongues were given, for Peter was preaching to them. In Acts 10:27 it says, "And as he talked with him." Now does this indicate in any way whatever that Peter needed a new language to make himself understood by Cornelius? **NOT THE SLIGHTEST HINT THAT ANOTHER LANGUAGE WAS NEEDED TO MAKE THEM UNDERSTAND**

EACH OTHER, yet they spake in other tongues when they received the Baptism in the Holy Ghost. Not "another tongue," but "other tongues," indicating a plurality of languages. Here it is mentioned as the one evidence of the Holy Ghost Baptism. Tongues were to demonstrate God's supernatural power, rather than for the purpose of utility. The utility idea is not involved in the tongue question if we go by the plain teaching of the Word of God. Tongues show God's power to perform miracles. They constitute God's sign (1 Cor. 14:22).

Peter dared not withstand God in the matter, for he saw and makes note of the fact, that they received their Baptism in the Holy Ghost as they had received theirs at the beginning. This settled the matter with Peter. It should with us. It does not say that those who spoke in tongues understood the tongues they spoke, just that they "heard THEM speak in tongues and magnify God." Neither did it say that on the day of Pentecost all tongues spoken were understood, although some of them were.

In the 19th chapter of Acts we have another place where the speaking in other tongues is in evidence. In Acts 19:2 Paul said unto the Ephesians, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." This conversation shows that they clearly understood each other or could not have conversed as they did. Therefore the tongues spoken of were not given for the purpose of preaching the

gospel or carrying on conversation, for Paul had already talked and preached the gospel of Christ to this group. The evidence is very clear that they understood him, and he understood them, and yet "when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues, and prophesied." Prophecy enters in here but as ever they spoke in other tongues when they received the Baptism in the Holy Ghost.

Critics of the Pentecostal movement have made much of the fact that the Ephesian church was apparently on a higher plane spiritually than the Corinthian church. This is admitted to be the highest type of New Testament church. The Ephesian letter does not directly mention "other tongues." What was the need? A careful study of the Ephesian letter explodes this objection. The Baptism in the Holy Ghost and the Bible evidence of speaking in other tongues was already a settled fact in that church. Read Eph. 4:1-6. He says "One Lord, one faith (not two kinds of faith, concerning the Word of God), one baptism" (not two ways of being baptized with the Holy Spirit). It is more than likely that some folks were trying to lower the Bible standard of the Baptism in the Holy Ghost then, as now. But not so with Paul. With a ringing command he makes the statement, "One Lord, one faith, one baptism."

Now it may be seen by reading Acts 19:1-6 that Paul, one of the founders of this church, spoke and magnified God in other tongues. 1 Cor. 14:18, "I thank my God, I speak with tongues

more than ye all." Paul evidently preached tongues; for hear him again in 1 Cor. 14:5, "I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, EXCEPT HE INTERPRET, that the church may receive edifying."

Not only this, but the early members of the Ephesian church received the Baptism of the Holy Ghost with the Bible evidence of speaking in other tongues, under Paul's preaching (Acts 19:6). "And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues, and prophesied." Paul boasted that he spake in tongues; his first members spoke in tongues; and he said, "I would that ye all spake in tongues;" so it is foolishness to argue that the Ephesian church was not a church that stood for the Bible evidence of the Baptism. The Ephesian church is admittedly the church with the highest type of spirituality and yet "Tongues" were there. It was a Pentecostal church of the highest type, and the Ephesian letter is one of the best proofs of the scripturalness of this argument.

Now let us turn to the 12th and 14th chapters of 1 Corinthians. Paul is discussing the gifts of the Spirit. These two chapters in our day are the most misunderstood and misinterpreted chapters in the Bible. They are getting to be more and more a theological battle-ground of argument.

Many folks fail to see that there is a distinct difference between speaking in other tongues as an evidence of the Baptism and speaking in other



tongues as one of the gifts after having received the Baptism.

In Acts we have the gift spoken of, and this refers to the Holy Ghost, Himself, as a gift coming into and speaking through us. The word used in Acts is "dorea," a different word from that which Paul uses in Corinthians as he discusses the gifts. This shows that there is a difference between speaking in tongues as an evidence of the Baptism and speaking in tongues as one of the gifts. Paul, in referring to the gifts of the Spirit, uses a different word from that which Peter used in Acts. His word is "charisma." This word has another shade of meaning from the word "dorea." Paul in 1 Cor. 12:14 is discussing not the gift or "dorea," referring to the Holy Ghost, but uses "charisma," which means a religious qualification or enduement, or a gift possessing the faculty of the miraculous. It very clearly implies the idea of giving something that is full of the power of God. The Holy Ghost is more than an enduement, or an influence, or a result. He is a real personality that speaks through the tongues of men. The Holy Ghost gives gifts; but "chrisma" is used to denote this action. The gifts of the Holy Ghost are not the Holy Ghost. Paul recognizes this in His use of the word "charisma." The Holy Ghost is more than an enduement of gifts for that is the result of the Baptism rather than the Baptism itself. He is more than a qualification or miraculous faculty. The Holy Ghost is the out-breathed life of God, veritably the breath of life of Deity. This word describes the

notion of gifts very well and it is no accident that two different words are used.

People receiving the Baptism with the Holy Ghost will always speak in other tongues as the Spirit giveth utterance, but may not retain the other tongues as a gift. Tongues as a gift to be retained is not to be compared in importance with the idea of speaking in other tongues as an evidence of the Baptism in the Holy Ghost.

Peter did not say that all the nine gifts are proof that Joel is fulfilled. Neither did he say that the rushing mighty wind and cloven tongues of fire, etc., was evidence. He did not speak in the plural. But on the contrary he said, "This" is "That," using the singular, pointing to the ONE sign. Now Paul deals with the use and misuse of the gift of tongues rather than the Baptism of the Holy Ghost.

Many say that if we get other tongues as the disciples did on the day of Pentecost, we will get a language that we, ourselves, will understand in every case. Not so! In 1 Cor. 14:2 we see it is otherwise. "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the Spirit he speaketh mysteries." Men can understand when they get the gift of interpretation, for "NO MAN UNDERSTANDETH HIM" shows the need of interpretation. This very thing is one point of bitter attack that many make on Pentecostal people, because they say things when talking in tongues that no man understands by the natural ear unless possessing the gift of interpretation.

Many sneer and scorn the idea of talking in a language that the speaker does not understand. This clearly shows that in the Spirit a person can talk in other tongues and talk so that only God understands. What could be plainer than this verse? That other tongues is of such a nature that mysteries of the Spirit may be spoken—and yet folks sneer. This scripture is plain that one can talk in the Spirit and no one understand him.

Some say, "What good then is this gift?" What good is any miracle, but to show forth the wonder-working power of God? Paul explains it in verse four of the fourteenth chapter (1 Cor. 14:4). It edifieth the individual speaking and builds faith in the reality of a miracle-working God. Therefore, a person can, under the influence of the Spirit, speak unto God and man may hear and not understand, and yet be scriptural. Paul to my mind clearly teaches here that the exercise of the gift of tongues is for edifying of the spiritual life, rather than for use in public as a means of preaching the gospel.

In verse three we have Paul saying that prophesying is greater than speaking in tongues unless there be interpretation (EXCEPT HE INTERPRET), that the church may receive edifying. His exception in this verse must be noted. Usually it is forgotten PURPOSELY. He does not say that speaking in other tongues is less than that of prophesying when interpretation is present. In verse 13 Paul says, "Wherefore let him that speaketh in an unknown tongue pray that he may interpret." If all people knew what they were saying in

the time of Paul, who talked in tongues, why did he urge them to pray that they might interpret their own speech? The reason is obvious. Then as now, people prayed in other tongues without knowing the meaning of the words they used. Paul would never have told some person to pray to understand something that they already understood.

Again in verse fourteen he says, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." Here again we have his clear meaning that a person may pray in other tongues without understanding the words of his prayer. He goes further, however, and asserts the possibility of praying until Spirit and understanding both find profit in such a prayer. Thank God, it is the privilege of people to do likewise even now. When praying in other tongues, we have the encouragement to ask for interpretation of that which the Spirit says through us. The gift of interpretation is included as one of the gifts of the Spirit (1 Cor. 12:10). Again let me say, that if everybody understood every word they used while talking in other tongues, why then should interpretation be included among the gifts? It has been included by divine plan because it has been needed and is needed now. I do not have the gift of interpretation myself. I know folks that do have this gift.

Some would argue that Paul looked upon tongues as an insignificant gift. Can anything be insignificant that comes as a gift from God? Can we ignore any of the Spirit's manifestations and not grieve God? But hear Paul now. He says, "I

thank my God that I speak with tongues more than ye all." If Paul were alive and preached like that now no one but the Pentecostal folks would have anything to do with him. If he did not put 1 Cor. 14:18 under the ban in his preaching, he would be immediately excommunicated by all the leading denominations. I fancy some diplomat would hasten to his side after the first testimony along that line and tell him not to boast over the fact as he did. But the fact remains that boast he did. "I thank my God, I speak with tongues more than ye all."

Folks with the gift of other tongues may make the wrong use of the gift, and sometimes they do this very thing unless carefully taught in the Word. Paul is not talking of the Baptism in the Holy Ghost here but is teaching the Corinthian church how to avoid the misuse of their gift. He says, "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God." This shows that Paul is not speaking of the Baptism in the Holy Ghost and would not fit into his teaching concerning the Baptism of the Holy Ghost. Read the way he conducted His own meeting in Acts 19:6. More than three spoke there. If this was his doctrine concerning the Baptism in the Holy Ghost, then Paul clearly taught that only one person could come to the altar at a time to seek the Baptism and this would mean absolutely that not over three persons at the outside could get the Baptism in the

Holy Ghost in one of Paul's services. It is ridiculous to think that He was talking about the Baptism of the Holy Ghost here. He is simply, as before intimated, correcting people who have already had the Baptism of the Holy Ghost and were misusing the gift of speaking in other tongues. Let us note carefully verse 28. "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God." We agree to this also. Last of all in verse 39, we have his final words. "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." No man, therefore, has the right to forbid speaking in other tongues, although he does have the scriptural right to demand that in the public service not more than three exercise this gift in any one service. We know emphatically that more than one at a time, yes more than three at a time got the Baptism under his ministry when God used him to establish the Ephesian church. And a good number got the Baptism. However, he would not stand for people already baptized coming in to break up a meeting by being unwise in the use of the heavenly gift. He would hold those already baptized strictly to the use of these gifts (1 Cor. 14:27).

This is not minimizing the gifts of the Spirit. There is a vast difference between insisting on the proper place of a God-given gift and a spirit of bitter antagonism that hates and ignores the gift altogether. Pentecostal folks have absolutely no quarrel with Paul in His insistence of proper order in manifestations. Pentecostal leadership rec-



ognizes and deplores the lack of wisdom on the part of some who are not properly taught on this subject. Now Paul says (1 Cor. 14:19), "YET IN THE CHURCH." Critics make much over this verse. Read it carefully. "YET IN THE CHURCH," I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

Recently I read an article by a noted man. He was saying that if a person received the Baptism of the Holy Ghost and spake in other tongues, he would be able to go into his pulpit and preach in any language, if he had other tongues as they had in the New Testament times. But this is contrary to St. Paul's teaching. He said in verses 18 and 19 of this chapter, "I thank my God, I speak with tongues more than ye all: **yet in the church** I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

This shows that Paul had the gift of tongues in full measure. It indicates very clearly that Paul did not look upon the gift of tongues as given for the purpose of preaching or conducting services in the church. It indicates that he used his own tongue for teaching and preaching, just as Pentecostal people do in teaching and preaching today. Paul had the real thing, and yet he had no thought that his gift was to be used in the church service for teaching or preaching. "YET IN THE CHURCH," is a very significant part of this verse.

Some people say that Paul places no value on his gift. There is not a hint that he did not value his gift, but he was not in darkness as to the proper place for the use of his God-given gift. He knew it was for praise and the demonstration of the miraculous of a wonder-working God.

Some people say that though they might accept other tongues as a possible reality, yet they have no use for this jabbering and stammering that goes on in Pentecostal meetings. I do not understand it all; yet I do know, that it has a sufficient scriptural basis for me to keep my hands off such demonstrations unless other things in the individual's life merit disciplinary rebuke. In 1 Cor. 14:21 we have, "In the law it is written, With MEN of OTHER TONGUES and OTHER LIPS will I speak unto this people." Paul evidently refers to Isaiah 28:11-14, "For with STAMMERING lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the REFRESHING: yet THEY WOULD NOT HEAR. . . . Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem."

Bear in mind that I am not by any means assuming that stammering lips is an evidence of the Baptism of the Holy Ghost. However, they do have scriptural justification. The very fact of the scripture in Isaiah and the writings of Paul indicate full and sufficient authority for demonstration along this line.

Hear Paul's final and last word on tongues.

"Forbid not to speak with tongues." The word here is "koluo," meaning to forbid, hinder, keep from, check, withstand. With this God's Holy Word closes the subject. Therefore, no mortal man has scriptural grounds for precipitating hostility on the backs of Pentecostal people. No dodging here. This is a scriptural statement. It is the statement of a Spirit-inspired man and is final. Therefore, the preacher or church that assumes hostile attitude toward the matter of the speaking in other tongues has to go squarely against God's Word. No honest man can go into the 14th chapter of 1 Corinthians and find argument to eliminate other tongues. The subject of other tongues readily falls into two distinct parts, a negative and a positive side. The negative side deals with the misuse or abuse of the gift of other tongues as retained after receiving the Baptism. The Assemblies of God accept these corrections and instructions in meekness, as coming from the Word of God. We gladly go further and openly admit the need of these instructions being exercised in our own congregations at times. Now what about the positive side? Who but Pentecostal people would allow Paul to preach in their pulpits today if he preached from the following scripture? "I would that you all spake with tongues" (1 Cor. 14:5). "I thank my God that I speak with tongues more than ye all" (1 Cor. 14:18). Wherefore, brethren, covet to prophesy AND FORBID NOT TO SPEAK WITH TONGUES. Paul would not

affiliate very long with any crowd that deliberately ignored this plain declaration in the Word of God.

The negative side may be stressed in order that that fallacy may be exposed and a criterion be established to go by in dealing with inconsistencies that may spring up around the teaching of any truth, but if we stay forever on the negative side of an issue we make a fatal mistake. The negative side of a truth is to be stressed for its protection, but the positive side must be stressed if any truth is to have force and effectiveness. We have plenty of negative forces on hand anyway, but real positive forces are needed along all lines. If some, supposedly orthodox, taught the New Birth as they do Divine healing they would never see anybody saved through Christ. If they were negative continually on the Second-coming of Christ as they are on the speaking in other tongues, their people would be misled by such presentation of the subject. To please God we must give the world a positive truth, and the Baptism of the Holy Ghost with the speaking in other tongues as the Spirit giveth utterance is **POSITIVELY** in the Bible. The Baptism and the Bible evidence must have positive preaching and emphasis. God has put no truths in His Word that are unworthy of prayerful respect and emphasis.

God has never blessed the crowds that seek audience to tell what God can **NOT** do, for God is able to do anything. "With God all things are possible." Let us spend our time telling out what He **CAN** do and **WILL** do if we meet the conditions.

This is mountain climbing anyhow. To fool with the negative all the time is a puerile reminder of boys sailing toy boats on a mud-puddle. To tell with loving voice what God can DO RIGHT NOW is the job of a giant, and to take the other side is to walk in the path of a pigmy. Living always on the negative side of life dwarfs the soul, and falls like blighting pestilence on the healthy cheek of spiritual activity. It chokes prayer life until it falls lifeless and dead, and kills the most beautiful flowers that ever bloomed in the garden of the heart. It makes dark our flaming sun, and inks black our brightest star. Thank God, Pentecostal folks find a positive message in the old Book—a message of a present day supernaturalism in our midst. God is still in the miracle working business.

Paul thanked God for the gift of other tongues. Nay he even boasted of tongues.

Now for a final word. Some say this was just for the apostles. But the gathered multitude were representatives from the then known civilized world. They did not all live in Jerusalem. It was offered to them and to their children, and some of their children were as yet then unborn and unquestionably outlived the apostles. Therefore, it was promised to more than the apostles. Peter said also it was for "as many as the Lord our God shall call" (Acts 2:38, 39). God is still in the calling business, and the Baptism in the Holy Ghost, therefore, such as they received in the New Testament times, is for men and women until God quits calling. God is arousing people again in a

mighty way to sound forth the call. The call is still on. Jesus commanded them to tarry in Jerusalem until endued with power and, thank God, humble people are getting this experience on every hand. God said, "Whosoever will, may come," and this shows that the call is as wide as the word, "Whosoever." It is in the Scripture and the Scripture cannot be broken. No matter how many dishonor His truth, "The Scripture cannot be broken."

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### **Recapitulation**

Let me briefly recapitulate the arguments that I make concerning tongues:

**First**—In Acts 2:4 they received the Baptism in the Spirit when in perfect ACCORD and therefore did not need other tongues to understand each other.

**Second**—There is no ground for argument that multitudes were present when they first began to speak in tongues. Therefore, other tongues when FIRST given, were not given for the purpose of preaching to the crowds, for multitudes were an aftermath, a later result, and they evidently came through curiosity.

**Third**—They were evidently speaking in other tongues before the multitudes gathered.

**Fourth**—Tongues were not given for the purpose of preaching the gospel, so that the Italians would understand Peter, for we have full evidence that Peter and his audience understood each other before they received the Baptism and spoke in other tongues.



**Fifth**—This same argument holds good with Paul and the Ephesians (Acts 19:2-6).

**Sixth**—The Baptism of the Holy Spirit was not for the Jews alone, but was for other nations and people as well, and was more than a Jerusalem planned affair (Joel 2:28, 29; Acts 2:39).

**Seventh**—It shows that Peter and the apostles recognized the Baptism of the Holy Ghost which took place in the house of Cornelius as being scriptural, apostolic, or like the Baptism the apostles had received, for he said, "As I began to speak, the Holy Ghost fell on them, AS ON US AT THE BEGINNING" (Acts 11:15).

**Eighth**—It shows that Peter and the apostles unquestionably had one sign in mind as the evidence of the Baptism, since but one is mentioned. "For they heard them speak with TONGUES, and magnify God" (Acts 10:46).

**Ninth**—It shows that cloven tongues of fire and rushing mighty wind were not looked upon as evidences of the Baptism, for Peter, in Acts 10:46, recognizes this Baptism as being like the apostolic Baptism which took place on the day of Pentecost, yet Acts 10:46 and 19:6 make no mention of cloven tongues or rushing wind.

**Tenth**—It shows that tongues is the distinctive sign mentioned in Acts 2:4 and Acts 10:46 and Acts 19:6, as accompanying the Baptism.

**Eleventh**—NO ONE OTHER INDIVIDUAL SIGN is mentioned as accompanying the Baptism of the Holy Ghost in all three cases.

**Twelfth**—Therefore, since no other distinctive sign is mentioned as accompanying the Bible cases of Baptism, it must be an addition to the Scripture to assume that any other sign than speaking in tongues is put forth as a scriptural sign of the Baptism.

**Thirteenth**—Not a word is said about the gifts of the Spirit being evidence of the Baptism in the Bible cases of the Baptism of the Holy Ghost.

**Fourteenth**—Never is it said that the fruits of the Spirit in any case constitute evidence of the Baptism.

**Fifteenth**—Therefore, to add or substitute any other evidence than that which is given in the Scriptures is a direct violation of the Word of God. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall ADD unto these words, God shall add unto him the plagues that are written in this book."

**Sixteenth**—If the New Testament standard of Regeneration is for our time, then the New Testament standard concerning the Baptism of the Holy Ghost is for our time.

**Seventeenth**—The arguments used to do away with the Baptism of the Holy Ghost and other tongues can be applied to Regeneration with equal effectiveness.

**Eighteenth**—Paul had the gift of tongues in full measure, and yet did not value tongues for teaching and preaching in the church (1 Cor. 14:18, 19).

**Nineteenth**—Paul did value His gift however, for

he said, "I thank my God that I speak with tongues more than ye all."

**Twentieth**—Paul in the Corinthian letter indicates clearly that he is not discussing the EVIDENCE of the Baptism of the Holy Ghost. In 1 Cor. 12:1 he uses the word "spirituals," a word which pertains to matters of, or from the Holy Spirit. There is a difference between spiritual things and the Holy Ghost.

**Twenty-first**—"Ye must be born again," and "Forbid NOT to speak with tongues," are both found in the Word of God.

**Twenty-second**—The individual or church that opposes speaking in other tongues as the Spirit giveth utterance, or as a gift, goes squarely against the written Word (1 Cor. 14:39).

**Twenty-third**—The unbeliever in tongues does not accept the Bible in toto unless he accepts Paul's final statement, "Forbid not to speak with tongues."

**Twenty-fourth**—A person cannot be one hundred per cent fundamentalist and oppose tongues (1 Cor. 14:39).

**Twenty-fifth**—That to ignore any part or portion of the Word of God is not a sign of an open heart for the incoming of God's truth. Therefore, to sneer at other tongues is not indicative of spiritual growth.

**Twenty-sixth**—The Baptism of the Holy Ghost as taught in the New Testament is for everybody that hears the call of God. Acts 2:38, 39, "Then Peter

said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. FOR THE PROMISE IS UNTO YOU, AND TO YOUR CHILDREN, AND TO ALL THAT ARE AFAR OFF, EVEN AS MANY AS THE LORD OUR GOD SHALL CALL." It is therefore as wide as the call of God—"Him that cometh to me I will in no wise cast out" (John 6:37). "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17).

## CHAPTER XIV

### PENTECOST AND THE SHAME OF THE CROSS

Christ was very unpopular with the scribes and Pharisees of Jerusalem. The church crowd of His day was more bitter against His truth than were the outsiders; and thus it is now. The early church had a place of shame in the eyes of the world as did its founder, Jesus Christ. Jesus taught that the servant is not above his lord; so why should we expect to escape the cross. The Book says, "Beware when all men speak well of you." And again we are told that they that live godly in Christ Jesus shall suffer persecution. Paul knew this very well, for he said in Hebrews 13:13, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." Jesus lived a life of reproach and shame, and was on the outside of Jewish respectability.

Paul preached Jesus and Him crucified. The Cross was big in his preaching. A noted author has contrasted Paul with Cicero, the Roman notable. His article is very suggestive. Cicero traveled over much of the same territory that Paul took in some of his missionary journeys. Paul was look-

ing for a chance to tell about the Christ and Him crucified; while Cicero was looking for human applause. Cicero, with eloquent tongue, responded to an ovation given him everywhere, and basked in the protection of warlike Roman legions. The populace garlanded him with flowers, and everywhere he was met with glad acclaim. The Golden Eagle of the Roman power was a magic wand that brought tribes and nations to attention, and Cicero was feted, dined, and flattered to his heart's content. With Paul it was different altogether, for no one heralded or welcomed his coming. He knew that everywhere he went bonds and afflictions awaited him. Dungeons cast dark shadows across his path. Bodily beating oftentimes made his back as bloody as a butcher's block. His bodily presence was weak, and his speech was "contemptible," according to his own word. But his soul was big and he smote sin with the cross and in the NAME OF JESUS CHRIST. Cicero died in disgrace and lives in musty tomb and in sparse quotations, but Paul lives as big in the lives of men as a continent. In his day he walked, an insignificant figure lonely for his homeland, up the Appian way of Rome. It was lined on either side by the statues of the finest sculptured marble commemorating the mightiest men of Roman history. Rome reached her zenith, and went down. Rude peasants beat the monuments into bits, and burned them into lime to stop the cracks of their cabins to keep out piercing winds, but Paul has been changed from glory to glory, and while few know or care about any of the Roman



celebrities, Paul's life and influence grow continually. Why? Because He linked His destiny to the life and name of Jesus the Christ. We must make much of the name of Jesus if we would please God. What does He mean to you?

Unless we are willing to bear the shame with our Lord Jesus, we cannot be one of His. Therefore, shame should not deter us from deciding for the Pentecostal movement. Isaiah 53 says that Jesus was to be a man of shame. For bearing shame here we will gain eternal reward. Shame borne for Jesus is, after all, a badge of honor.

Christianity is a religion of the cross. Every Christmas much is made of the Bethlehem story, but the song of angels, and the memory of the manger made sacred by the body of the Christ-child is not enough to save a world. The shedding of blood on Calvary is the theme that sinners need to hear about. In the eyes of the sinful world, Jesus was not so much unlike other good men; until on Calvary between two thieves the Christ forever settled the matter of salvation for lost mankind. On Calvary His Deity was revealed and magnified in luminous splendor, and He cannot be counterfeited there in His death or in His resurrection power.

He did all this on a cross of shame. It is no wonder to me any more that folks go into false doctrines. There is no cross in Unitarianism, Christian Science, Spiritualism and many other devilish cults; and there is none in professing conversion, or joining the church; in fact, it makes

for respectability in many cases. The Cross of the day comes in preaching a full Gospel—that Jesus can do today what He did in the past. There is not much cross in preaching Christ unless you live in Christ Jesus; but, thank God, there are people who carry the cross of shame today, and will face fire rather than deny their Lord.

Christ voluntarily took up the Cross. He voluntarily stood in the fires of martyrdom with power to call angels and archangels to His rescue; but chains of divine love bound Him to a lost world, and He refused freedom for Himself when His freedom meant slavery to the sinners He loved.

He could have defeated the mob if he had broken with love. But He could not break with love. Love led Him toward Calvary, and not the mob, as many suppose. We must have the love of God deep in our hearts if we go through our Gethsemane and die on our Calvary. We must accept Calvary with Jesus, if we ever expect to have spiritual resurrection and be used of God.

Jesus died for a world that hated Him, when He could have been its king. The disciples forsook Him in the garden, and Peter denied Him with oaths, after bragging about his loyalty. Judas betrayed Him with a kiss. Then, when forsaken by His friends, came the real test. He was scourged, beaten, mocked; He was hungry, thirsty, weary; He grieved, wept, sorrowed, was troubled and in agony. He sweat drops of bloody sweat, was homeless, hated, despised, rejected, slandered, persecuted, conspired against, condemned, crucified;

and this was all for folks who hated Him bitterly. Some folks are willing to die for those who love them, but who ever knew a man to die willingly for those who hated him, before the Christ came! This spirit is absolutely contrary to human nature. Yet this is what Jesus did.

When He went toward Calvary He was too weak to carry His cross, and a dusky chieftain from the hot sands of Africa carried it for Him. If He had been an ordinary man, he would have said, "I have gone as far as I can go in the matter of saving a world." With good excuse Christ could have justified Himself before any earthly court by saying, "I went as far as I could go with My cross. When I could carry it no farther I gave it up as a needless sacrifice;" and the whole world would have acknowledged that He had done His best; but no, He staggers to His feet, and, stumbling under weakness, the Son of God follows His cross of shame. His cross crushed Him in body, but His Spirit was constant in love for the lost.

The Jews or church crowd said, "Crucify Him," and many folks give up their cross today because the church does not help carry it. Read about the way they treated Christ, and put your trust in God. The soldiers or sinners gambled on in absolute indifference as He died on the cross; friends held aloof; and He had to suffer it out alone. We must have a death to the world and to self. We must remember that the way of the cross leads home. Jesus was put between two thieves to dishonor Him; but they were wrong there, for He

came to seek and to save lost sinners. It is His glory.

He forgot His own misery that He might help others; and, even in the most excruciating agony, turned His attention to the sorrow of the two thieves. Thought of others, not self; was offered a bowl of wine to ease suffering and agony, but refused to take the easy way. OH! if He had spared Himself!—we all would have missed heaven. He drank the cup to the very dregs. Man's motto is "Self;" with Jesus it was "Others."

His feet were nailed to the cross, and that settles the dance question and the movie question for us when we get our feet nailed to the cross with Christ. Feet fastened to the cruel tree cannot go in worldly paths. His hands were nailed to the cross as well as His feet, and when our hands are thus affixed we have no freedom to play cards or indulge in social gambling. Our hands as well as our feet must be crucified with Christ.

Some people profess to be dead, while the hands and feet are nailed to the cross, yet the old sharp tongue gives them away. The tongue must die!

The last thing to die was His tongue, and when our tongue dies in us, we are no longer unkind and quarrelsome. Spiteful words were not coming out of the mouth of Jesus when the lips became still in death.

How dead was He? So dead that when the soldiers came around and plunged a cruel spear in His side, He moved not a muscle. So dead was

He that talking about Him did not hurt His feelings. He was so dead that flattery had no more effect on Him than scorn. He was dead to the world with its pleasure and grief, so dead that the world had no way of appealing to Him. If we are dead, the world can call in vain. But so few are really dead. God help us to die dead enough to have a real spiritual resurrection. A real resurrection cannot take place until we have died to self.

## CHAPTER XV

### CONCLUSION

God has been crowded out of the modern church life, and blind leaders know it not. Religious captains stagger drunkenly toward a world-wide catastrophe and ruin with a maudlin smile of carnal security lighting up their spiritually-shrunken eyes. Smilingly they tell of the program of the church instead of pleading with men to accept the regenerating power of a living Christ. We walk in a night of moral ruin, and they brazenly tell us that the world is tending toward its midnight. The modern church is a Dives in gold but a Lazarus in vital vision of God; yet is refusing to put out mendicant hands for blessings from God, and even knows not that she is in penury and dire need (Rev. 3:17).

The religious world is divided into two distinctly hostile groups. And the issue is over the matter of saving the world. Postmillennialists say that God is to save the world through the instrumentality of the church and premillennialists say that Jesus Himself is the only hope of the world. Postmillennialism and Roman Catholicism both teach that God is to fix up the world through the church. These two isms are much more alike than the



average person realizes. Much of Protestantism will not have to deviate very far from its present trend until it will be once more in the bosom of the Roman Church. The Dark Ages were ushered in when leaders succeeded in getting people to believe that church organization could take the place of Christ in this world. We have had one awful experiment in such a venture, and the result is among us yet in the form of Roman Catholicism. Why experiment again after having had the Spanish Inquisition and conditions of South America and other Latin countries as the result of exalting the visible church above the Name of Jesus. Who can deny that much of the Protestantism of our day has substituted churchanity for Christianity? The preaching of the doctrine of the church more than the Blood of Jesus plunged this world into an age of horrible moral chaos, and not only will do so again, but is actually doing so now. Christ is greater than a creed. He alone can save.

Some people have been crying out for a revival to put courage in fainting hearts. Honest hearts have wanted a manifestation of divine power, and truly the world needs it. Children are disobedient to parents and, in many cases, do not seem to know that there is a God of judgment. Adolescent life is drifting into a state of moral ruin. Much of womanhood has in a large measure parted company with modesty and her true place in the home. Labor and capital are sparring for time like two grim-faced fighting men, each realizing that a bitter and deadly struggle is just ahead. The pic-

ture is dark as midnight from man's side of the affair, and——

But thank God, a real revival from heaven is here. This is the bright side, praise the Lord. Yet, strange to say, many are blind to the fact that a revival has come. The revival has not come just as people expected. It is cutting new channels. This revival has come God's way, and that is the way all real revivals come. Folks have been earnestly praying for the same, but have been looking out from the front porch of preconceived notions, while God has sent it around by the back way, as it were. God always sends His refreshings in a way that pleases Himself. Revivals never come as man expects them to come. They always center around some neglected, but plainly written, portion of the Word of God. THE PENTECOSTAL REVIVAL IS THE REVIVAL OF GOD. THE DEVIL HATES THIS REVIVAL, JUST AS HE HAS ALWAYS HATED EVERY REVIVAL THAT CAME FROM GOD. HISTORY IS REPEATING ITSELF. IT BEGAN IN A SMALL WAY, AND THIS IS SCRIPTURAL.

Latter Rain is falling for those who want refreshing. We have some drops. Now let us tarry that real showers may come. I know God will answer if we pray in faith.

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